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METAPHORS AND WORD-PLAYS
IN
PETRONIUS

SELECTIONS FROM THESIS

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL OF THE UNIVERSITY OF PENNSYLVANIA, IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

JAMES WALKER DOWNER

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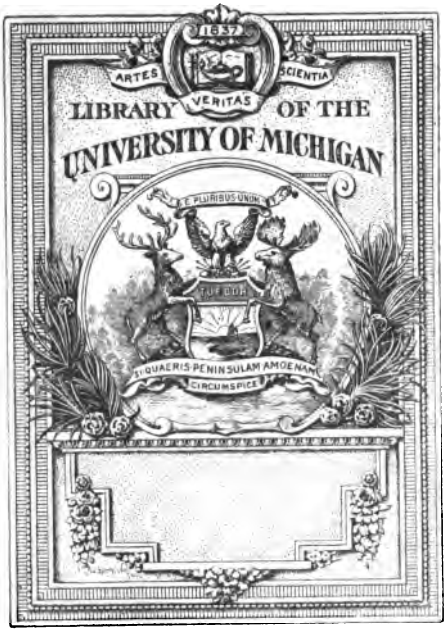
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Baylor University Press
Waco, Texas
1913

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PREFACE.

The text of the Satiræ of Petronius used is that of F. Buecheler, Fourth Edition, Berlin, 1904. The numbers refer to the chapter and section. In the longer poems the second number refers to the line of the poem.

While this study embraces the whole range of figurative language in Petronius with some consideration of proverbs, slang terms, and rare and droll expressions, it is deemed best to publish only selections from the metaphorical usage, in which the most striking figures are found. All other figures have been carefully listed and filed by the writer.

Metaphor is used in the widest possible sense, to which are added some word-plays closely akin to metaphors. In many cases other figures may be seen as well as the metaphor.

An attempt has been made to group the metaphors with reference to the spheres and activities from which they are taken. In cases of uncertainty and of small number, the metaphors have been put under the head of "Miscellaneous and Uncertain". Each group has been arranged alphabetically.

Some word that suggests the figure stands first, and where it is necessary, several words are placed first. Sufficient text is quoted in each case to give the full force of the metaphor or word-play. Many repetitions occur, as mixed metaphors are so common. This avoids referring to previous passages to get the connection.

No bibliography is given, as few works on Petronius treat the subject of the figurative language. The works most valuable to me in my study of the subject have been those of Buecheler, Friedlaender, Waters, Peck, Lowe, and Ryan, to all of whom I make general acknowledgment of my indebtedness.

I wish further to express my appreciation of the helpful suggestions and sympathetic encouragement which I have constantly received at the hands of Professor J. C. Rolfe, Professor W. B. McDaniel, Professor Roland G. Kent, and Professor G. D. Hadzsits, of the department of Latin in the University of Pennsylvania.

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I. MAN

A. MENTAL AND MORAL NATURE.

1. Gods and Religion.

CAELO . . . INFERNOS. Transfer from heaven to the lower regions.

Transfer from great pleasure to extreme wretchedness in lust. 132.10: *hoc de te merui, ut me in caelo positum ad infernos traheres?*

CULTORES. Worshipers.

Devotees in love, continued in *religiosum, adorari,* and *templum.* 127.3: *te rogo, ne fastidias hominem peregrinum inter cultores admittere. invenies religiosum, si te adorari permiseris. et ne me iudices ad hoc templum Amoris gratis accedere, dono tibi fratrum meum.*

DEI. We are not gods.

Of men being liable to err. 75.1: *nemo nostrum non peccat. homines sumus, non dei.*

DEORUM BENEFICIA. Kindness of the gods.

Of *membrum virile* and the other private parts. 140.13: *at ille primo exhorruit, deinde ut plurimum crederet, utraque manu deorum beneficia tractat.*

DIVINAM. Divine, a god-send.

Of the timely coming of an old woman, probably slang. 7.2: *divinam ego putabam.* 56.6: *apes enim ego divinas bestias puto quae mel vomunt* (of bees).

HELICONEM. Coming to the home of Apollo and the Muses.

Of great success in writing a poem. 118.1: *putavit se continuo in Heliconem venisse.*

IOVIS. Occupying the throne of Jupiter.

Of attaining great success. 51.5: *hoc facto putabat se soleum Iovis tenere.*

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IOVEM. Calling on Olympian Jupiter.

Of resorting to extreme measures for protection. 58.5: *nec tibi parsero, licet mehercules Iovem Olympium clames.*

LIBERUM. Bacchus, noted for his freedom.

Of having a free father, continuing the word-play in *Dionyse* and *liber*. 41.7 and 8: *Dionyse, liber esto . . . tum Trimalchio rursus adiecit: "non negabitis me habere Liberum patrem.*

MARS. Mars likes a fair deal.

Of each one's having a fair show at dinner. 34.5: *laudatus propter elegantias dominus "aequum" inquit "Mars amat".*

MINERVAE. A man of every Minerva.

Jack of all trades, of lowness in lust. 43.8: *immo etiam pullarius erat, omnis minervae homo.*

MUSAE. A slave of every muse.

Jack of all trades, of many attainments. 68.7: *idem sutor est, idem cocus, idem pistor, omnis musae mancipium.*

MERCURIUS. Mercury watching one.

Of being prosperous. 77.4: *interim dum Mercurius vigilat, aedificavi hanc domum.*

NUMEN. Hostile divinity.

Of lack of passion due to an unknown cause. 140.11: *sed me numen inimicum ibi quoque invenit.*

PORTENTA. Wonders due to the gods.

Of the tricks of trained pigs. 47.9: *putabam . . . porcos, sicut in circulis mos est, portenta aliqua facturos.*

SACRA. Polluting sacred rites.

Of destroying friendship, continued in *sacramentum* (80.4), 80.3: *neve sanguine mutuo pollueremus familiaritatis clarissimae sacra.*

2. Mind and Feelings.

ARRISERIT. The hour of fortune smiling.

Of becoming prosperous. 133.3: *et quandoque mihi fortunae arriserit hora, non sine honore tuum patiar decus* (cf. Lucr. 2. 32; Cic. Att. 13.21; Hor. Sat. 1.10.89).

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CALDICEREBRIUS. Hot-brained.

Of a bad temper. 45.5: *et noster Titus magnum animum habet et est caldicerebrius.* 58.4: *nec sum natura caldicerebrius* (cf. Hor. Sat. 1.9.11).

CEREBRUM. Wine going to the brain.

Of getting drunk. 41.12: *vinus mihi in cerebrum abiit.* 47.6: *credite mihi, anathymiasis in cerebrum it* (vapor arising to the brain, of the bad effects of constipation).

CONSOLATIO. Consolation for the mind.

Of the use to be made of doctors. 42.5: *medicus enim nihil aliud est quam animi consolatio.*

DELIRANTES. Crazy.

Of the artistic taste of the Greeks, good-humored ridicule. 88.10: *noli ergo mirari, si pictura defecit, cum omnibus diis homnibusque formosior videatur massa auri, quam quicquid Apelles Phidiasque, Graeculi delirantes, fecerunt.*

FURERE. Acting the madman with the mad.

Of becoming adapted to the ideas of students. 3.2: *nihil nimirum in his exercitationibus doctores peccant, qui necesse habent cum insanientibus furere.*

IRASCITUR. Wind angry with the sea.

Of a stormy sea. 104.5: *audio enim non licere cuiquam mortalium in nave neque ungues neque capillos deponere, nisi cum pelago ventus irascitur.*

PHANTASIA. A fancy of the mind.

In praise of a man, probably slang, "a dream". 38.15: *plus vini sub mensa effundebatur, quam aliquis in cella habet. phantasia, non homo.*

QUERULO. Complaining.

Of the rippling of water. 131.8: *et querulo vexabat rore lapillos.*

RESIPISCERENT. Returning to the senses.

Of regaining manly vigor. 138.7: *forsitan rediret hoc corpus ad vires et resipiscerent partes veneficio, credo, sopitae.*

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3. Character.

PUDICA. Chaste in character.

Of purity of style. 2.6: *grandis et ut ita dicam pudica oratio non est maculosa nec turgida.*

PUDOREM. Assuming modesty.

Of the stomach getting right again. 47.3: *spero tamen, iam veterem pudorem sibi imponet.*

4. Arts.

DELINIRI. Smearing over in painting.

Of deceiving. 84.5: *vellem, tam innocens esset frugalitatis meae hostis, ut deliniri posset.*

EMINEANT . . . EXPRESSAE. Terms of painting or sculpture.

Of ornament in speech. 118.5: *praeterea curandum est, ne sententiae emineant extra corpus orationis expressae.*

LEVIOR. Smoothness of polished bronze.

Of a bald head. 109.10: *et nunc levior aere vel rotundo horti tubere quod creavit unda, ridentes fugis et times puellas.*

LINUNT. Trying to paint two walls.

Of shiftless men born under the sign of the twins. 39.7: *in geminis nascuntur . . . et qui utrosque parietes linunt.*

MANUM. Final touch of the hand in painting or sculpture.

Of finishing a piece of literary work. 118.6: *tanquam si placet hic impetus, etiam si nondum recepit ultimam manum.*

PICTAM. Painted.

Of embellished language. 118.3: *controversiam sententiolis vibrantibus pictam.*

POLIAT. Polishing stone.

Of improving morals. 5.3: *prius mores frugalitatis lege poliat exacta.*

QUADRATA. Squaring stones in building.

Of proper conditions to successful attainment. 43.7: *facile est autem, ubi omnia quadrata current.* 39.8: *nam cancer et hoc et illoc quadrat* (of living both on land and in water).

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REGULA. Rule for lining in painting.

Of model in style. 2.7: *semelque corrupta regula eloquentia stetit et obmutuit.*

TABULA. Taking the hand from a picture in finishing it.

Of completing one's efforts for success. 76.9: *postquam coepi plus habere, quam tota patria mea habet, manum de tabula.*

5. Music.

BUCINUS. Trumpeter.

Of a cock that sounds forth an ill omen. 74.1 and 2: *haec dicente eo gallus gallinaceus cantavit. qua voce confusus Trimalchio vinum sub mensa iussit effundi lucernamque etiam mero spargi. immo anulum traiecit in dexteram manum et "non sine causa" inquit "hic bucinus signum dedit."*

NENIAS. Trifling songs (originally funeral songs).

Of the whims of a boy, "changed his tune", probably slang. 46.4: *invenit tamen alias nenias.*

NUMERUM. Of every measure.

Of the many good qualities of a favorite slave. 63.3: *ipsimi nostri delicatus decessit, mehercules margaritum caccitus et omnium numerum.* 68.8: *duo tamen vitia habet, quae si non haberet, esset omnium numerum.*

TUBICINES. Sending for the trumpeters.

Of the certain coming of death. 129.7: *quod si idem frigus genua manusque temptaverit tuas, licet ad tubicines mittas.*

B. PHYSICAL CONDITIONS AND NEEDS.

1. Birth.

CONCIPERE . . . EDERE PARTUM. Conception and birth.

Of the mind thinking out a poem. 118.3: *neque concipere aut edere partum mens potest nisi ingenti flumine literarum inundata.*

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LABORAT . . . IN FINE. Final effort in child-birth.
Of the struggle for the completion of a poem. 115.4: *sinite me sententiam explere; laborat carmen in fine.*

NATUS EST. No one of us is born solid.
Of the necessity for every one to go to stool. 47.4: *nemo nostrum solide natus est.*

PARIT. A snake does not give birth to a rope.
Like produces like, of children being like their parents. 45.9: *colubra restem non parit.*

2. DEATH.

ANIMAM. Breathing out one's life.
Of great fright, continued in *mortui.* 62.10: *ut larua intravi, paene animam ebullivi, sudor mihi per bifurcum volabat, oculi mortui, vix unquam refectus sum.*

EFFLAVERAT. Breathing one's last.
Of ending a talk. 49.1: *nondum efflaverat omnia cum repositorium cum sue ingenti mensam occupavit.*

EXPIRABO. Expiring in death.
Of the dread of a bath. 72.5: *ego enim si videro balneum, statim expirabo.*

FUNERATA. Manly parts buried.
Of the inactivity of *membrum virile.* 129.1: *funerata est illa pars corporis; qua quondam Achilles eram.*

MORITUR. A trade never dies.
Of the certainty of making a living by a trade. 46.8: *et artificium nunquam moritur.*

MORI. Dying.
Of intense fright. 62.8: *qui mori timore, nisi ego?*

MORTUO. Scarcely ever dead.
Of a watchful eye. 68.8: *ideo nihil tacet, vix oculo mortuo unquam* (cf. 62.10).

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MORIENTIA. Dying.

Of subsiding waters. 122.133: *nec vaga passim flumina per notas ibant morientia ripas.*

PARENTAT. No one makes this offering by sacrifice to the dead.

Of giving praise, since the dead do not know about it. 69.2: *nihil sibi defraudit, et mehercules laudo illum; hoc enim nemo parentat.*

PERIRE. Perishing by death.

Of extreme hunger. 69.7: *et haec quidem tolerabilia erant, si non fericulum longe monstrosius effecisset, ut vel fame perire mallemus.* 79.8: *valete, curae mortalis. ego sic perire coepi* (of complete gratification in sexual intercourse).

ROGUM. Funeral pile.

Of a mass of metal statues to be melted. 50.5: *omnes statuas aeneas et aureas et argenteas in unum rogum congessit et eas incendit.*

3. Sleep.

DORMIISSE. Sleeping together.

Of having similar thoughts. 104.2: *putes una nos dormiisse.*

SOMNIORUM. Interpretation of dreams.

Of nonsensical opinions. 10.1: *an videlicet audirem sententias, id est vitrea fracta et somniorum interpretamenta?*

SOMNO. Rome lying in sleep.

Of her indifference to her condition, continued in *excita*, line 60. 119.58: *Romam somnoque iacentem.*

SOPITAE. Lulled to sleep.

Of the lack of manly vigor in lust. 138.7: *forsitan rediret hoc corpus ad vires et resipiscerent partes veneficio, credo, sopitae.*

4. Relationship.

FILIO. Son of the earth.

In derision of a man, "son of a gun". 43.5: *et ille stips, dum fratri suo irascitur, nescio cui terrae filio patrimonium elegavit.*

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IUNGEREM. Uniting sleep with death in marriage.
Of killing two persons while asleep. 79.10: *ego dubitavi, an utrumque traicerem gladio somnumque morti iungerem.*

NOVERCA. Stepmother.
Identified with Rome, held position of our mother-in-law, deceitful promoter. 122.166: *mercedibus emptae ac viles operae, quorum est mea Roma noverca.*

ORBATA. Bereft of children.
Of water being deprived of birds. 119.37: *iam Phasidos unda orbata est avibus.*

SOROR. Sister of a good mind.
Of poverty being favorable to mental development. 84.4: *nescio quo modo bonae mentis soror est paupertas.*

5. Body and Ailments.

BILEM. Bile of the stomach.
Of anger, has force in this droll connection. 90.6: *immo si eiuras hodiernam bilem, una cenabimus.*

BUCCAE. Of hard cheek.
Full of wind, bombastic, "he blows a lot". 43.3: *durae buccae fuit, linguosus, discordia, non homo.*

CANCER. A wasting disease.
Of love and its effects. 42.7: *sed antiquus amor cancer est.*

CORPUS. Weakening and decline of the body.
Of the lack of oratory. 2.2: *effecistis, ut corpus orationis enervaretur et caderet.*

COLEOS. Manly parts.
Of courage, "spunk", probably slang. 44.14: *sed si nos coleos haberemus, non tantum sibi placeret.*

CALVAE. Bald.
Of round nuts, only here as a noun. 66.4: *circa cicer et lupinum, calvae arbitratu et mala singula.*

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CONVALESCENTEM. Regaining health.

Of fire burning up more brightly. 136.2: *ignemque modo convalescentem restinguit.*

DETUMESCUNT. Vanishing of a swelling.

Of the subsiding of anger. 109.5: *exhortantibus universis odia detumescunt* (cf. Amm. 15.8.7).

EXULCERATAE. Ulcerated sores.

Of troubled minds, continued in *sanitatem.* 111.8: *quibus exulceratae mentes ad sanitatem vocantur.*

MORBOSUS. Having a disease.

Of a boy's craze for birds. 46.3: *ingeniosus est . . . etiam si in aves morbosus est.* 90.3: *rogo quid tibi vis cum isto morbo* (of the habit of writing poetry)?

MANUS. Rubbing hands on bosom.

Of becoming intimate with a woman. 57.6: *contubernalem meam redemi, ne quis in sinu illius manus tergeret.*

NASO. Life being in the nose.

Of great fear, "my heart was in my mouth". 62.5: *mihi anima in naso esse.*

NAUSEAM. Physical nausea.

Of mental disgust. 78.5: *ibat res ad summam nauseam* (cf. Hor. Epod. 9.35; Mart. 4.37.9).

PARALYTICE. Paralytic.

Of the loss of manly vigor. 131.11: *quid est, paralytice?*

RECORREXIT. Setting the ribs right again.

Of financial success after misfortune. 43.4: *sed recorrexit costas illius prima vindemia.*

SCABITUDINEM. Cure of an irritating disease without a scar.

Of the complete loss of anger (*magister* refers to Aesculapius and so harmonizes with the figure). 99.2: *tantum omnem scabitudinem animo tanquam bonarum artium magister deleret sine cicatrice.*

STRANGULARETUR. Choking.

Of smuggling or hiding. 15.5: *ceterum apparebat nihil aliud queri nisi ut semel deposita vestis inter praedones strangularetur.*

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SUPERCILIUM. Putting on the brow of.

Of assuming the air of. 113.10: *nec domini supercilium induebat, sed amici quaerebat obsequium.*

TABES. Wasting disease.

Of the degeneracy at Rome. 119.54: *sed veluti tabes tacitis concepta medullis intra membra furens curis latrantibus errat* (cf. on *medullis* 121.106).

TUMORE. Swelling on the body.

Of bombastic style and exaggeration of facts. 1.2: *nunc et rerum tumore et sententiarum strepitu hoc tantum proficiunt* (cf. Sen. Ben. 2.11.5; Quint. 12.10.73 and 2.10.7; Gell. 2.23.21).

TURGIDA. Swelling.

Of bombastic style. 2.6: *oratio non est maculosa nec turgida* (cf. Hor. Sat. 1.10.36).

VEXATA . . . INHORRUI. Symptoms of disease.

Of anxiety for another, continued in *medicinam . . . lenire,* also in *remedio* and *laboro.* 17.7 and 8: *ipsa quidem illa nocte vexata tam periculoso inhorrui frigore, ut tertianae etiam impetum timeam. et ideo medicinam somnio petii iussaque sum vos perquirere atque impetum morbi monstrata subtilitate lenire. sed de remedio non tam valde laboro.*

VULTUM. Keeping the countenance.

Of the inner feelings. 80.9: *cum fortuna manet, vultum servatis, amici.*

6. Food and Cooking.

ASELLUM. Fish and ordinary food.

Of the best and the inferior in sexual intercourse. 24.7: *hodie enim post asellum diaria non sumo.*

ANATINAM. Duck's meat.

Of any light diet prescribed by doctors. 56.3: *etiam si illos odi pessime, quod mihi iubent saepe anatinam parari.*

CENARES. Getting a dinner on the front steps.

Of receiving some small favor. 10.2: *multo me turpior es tu hercule, qui ut foris cenares, poetam laudavisti.*

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CIBARIA. Food for ravens.

In abuse of a man. 58.2: *quid faciat, crucis offla, corvorum cibaria.*

CIBO. Food, the necessity of life.

Of poetry which a man spouts on all occasions. 90.6: *ceterum ne tecum quoque habeam rixandum, toto die me ab hoc cibo abstinebo* (cf. 96.4, of revenge).

CONSUMIT. Eating food.

Of using words. 33.3: *interim dum ille omnium textorum dicta inter lusum consumit, gustantibus adhuc nobis repositorium allatum est.*

COMEDI. Eating dog's tongue, a plant, metaphor and word play.

May mean here a Cynic's tongue (since Cynics were called dogs), and so the eating of it makes one have a Cynic's love of truth. 43.3: *de re tamen ego verum dicam, qui linguam caninam comedi;* 44.15, *iam pannos meos comedi* (eating one's old clothes, of being at the extremity in hunger and poverty).

CONCOQUAS. Boiling together.

Of considering in mind. 75.6: *suadeo, bonum tuum concoquas.* 82.5: *omnia carnens qui timet et sicco concoquit ore famem* (of enduring hunger (cf. 105.5; Cic. Q. Fr. 3.9.5; Liv. 4.15.7).

ESURIT. Physical hunger.

Of longing desire. 119.32: *praemia corruptis miles vagus esurit armis.*

EXEDERAT. Eating up.

Of destroying the people with excessive interest. 119.52: *plebem faenoris illuvies ususque exederat aeris.*

FERMENTUM. Yeast.

Of the cause of a rise in fortune. 76.7: *hoc fuit peculii mei fermentum.*

HOLERA. Looking at the cabbage and picking up the lard.

Of men who do the unexpected, as in the case of a cross-eyed man. 39.11: *in sagittario strabones (nascuntur), qui holera spectant, lardum tollunt.*

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IUS. Sauce.

Of the best part of a dinner. 35.7: *suadeo . . cenemus; hoc est ius cenae.*

LACTE. Hen's milk.

Of any rarity. 38.1: *lacte gallinaceum si quaesieris, invenies.* 71.1: *et servi homines sunt et aeque unum lactem biberunt, etiam si illos malus fatus oppressit* (drinking one and the same milk, of having a common origin).

MELLITOS. Honeyed.

For the pleasing in language, in a contemptuous sense. 1.3: *sed mellitos verborum globulos.*

OLLA. The pot of partners boils poorly.

Of having too many in any project, "too many cooks spoil the broth", a proverb. 38.13: *sociorum olla male fervet.*

PANEM. Has bread in it.

Of a trade's being practical. 46.7: *habet haec res panem.* 58.3: *ita satur pane fiam, ut ego istud conliberto meo dono* (being filled with bread, of doing the most trivial thing in proportion to the doing of the thing at hand). 69.3: *sed tace, lingua, dabo panem* (giving bread, of treating kindly).

PASCUNT. Feed themselves.

Of taking care of themselves, "look out for No. 1", characteristic of those born under the sign of the bull. 39.6: *qui se ipsi pascunt.*

PIPER. Pepper.

Of a man, "hot stuff", "warm member". 44.6: *tunc habitabat ad arcum veterem, me puero, piper, non homo.* 49.5: *putes illum piper et cuminum non coniecisse* (had never dashed pepper and spice, of never having had any experience).

PORCOS. Pigs already roasted walking around.

Of every thing needful being at hand. 45.4: *tu si aliubi fueris, dices hic porcos coctos ambulare.*

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7. Clothing.

FASCIAE. Of our girth or girdle.
Of our rank or circle. 46.1: *non es nostrae fasciae, et ideo pauperorum verba derides.*

INDUUNT. Putting clothes on.
Of teaching eloquence to boys while too young. 4.2: *et eloquentiam, qua nihil esse maius confitentur, pueris induunt adhuc nascentibus.*

LANATOS. Feet of the gods clothed in wool.
Of the stealthy and unexpected visitation of the gods to irreverent people. 44.18: *itaque dii pedes lanatos habent, quia nos religiosi non sumus.*

MUNDUM. The dress of a woman.
The cold being the only dress, of being scantily clad. 41.11: *et mundum frigus habuimus. vix me balneus calfecit.*

SUCCINGE. Girding up the dress.
Of equipping the mind. 5.21: *his animum bonis succinge.*

VESTIARIUS. Clothier.
Of the benefit of a hot drink. 41.11: *vix me balneus calfecit. tamen calda potio vestiarius est.*

8. Utensils.

INSTRUMENTA. Implements of a workman, tools.
Of *membrum virile,* "tool". 130.4: *illud unum memento, non me sed instrumenta peccasse.*

LUCERNA. Knights on a lamp.
Of gladiators of little value, "tin soldiers". 45.11: *iam meliores bestiarios vidi. occidit de lucerna equites.*

MATELLA. Chamber-pot.
In derision of a woman, "stink pot". 45.8: *magis illa matella digna fuit quam taurus iactaret.*

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URCEATIM. By the pitcher full.

Of a bountiful rain. 44.18: *antea stolatae ibant nudis pedibus in clivum, passis capillis, mentibus puris, et Iovem aquam exorabant. itaque statim urceatim plovebat: aut tum aut nunquam.*

VASUS. Pot of clay.

Of a man in derision. 57.8: *tu lacticulosus, nec mu nec ma argutas, vasus fictilis.*

C. PUBLIC LIFE.

1. Law and Politics.

ACCERSITO. Summoning a person to court.

Of far-fetched or forced talk. 139.3: *cumque diu mecum esset locuta et me accersito sermone lassasset, ultimo coepit dicere.*

AMBITIOSUS. Ambition of a candidate.

Of a designing rain-storm of tears. 17.3: *ut ergo tam ambitiosus detumuit imber, retexit superbum pallio caput.*

CAUSAM. Pleading a case at law.

Of Caesar's accomplishing his purposes through his soldiers. 122.169: *ite mei comites, et causam dicite ferro.*

DIEM. Appearing on the appointed day in court.

Of making one's last appearance, dying. 61.9: *huius contubernalis ad villam supremum diem obiit.*

FERIAS. Celebrating a legal holiday.

Of rest from sexual connection. 24.4: *Ascyltos in hoc triclinio solus ferias agit.*

IUDICIUM. The court.

Money paid to the public officials, the only court. 14.2: *ergo iudicium nihil est nisi publica merces.*

INDICEM. Informer.

Of a rooster that tells of some approaching evil by crowing. 74.3: *itaque quisquis hunc indicem attulerit, corollarium accipiet.*

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IUDICI. Committing the case to the judge.

Of Giton choosing a master, continued in *deliberavit, pronuntiatione, damnatus,* and *manus* (80.7). 80.6: *nihil timui, immo condicionem praecipiti festinatione rapui commisique iudici litem, qui ne deliberavit quidem.* 91.2: *eripe me latroni cruento et qualibet saevitia paenitentiam iudicis tui puni* (Giton, the penitent judge for having made a bad decision). 91.7: *nec amoris arbitrium ad iudicem detuli* (of the same incident). 122. 174: *iudice Fortuna cadat alea* (Fortune as judge, continued in *causa,* l. 175).

INIURIAM. Enduring injustice at the law.

Of enduring sexual intercourse. 140.11: *accessi temptaturus, an pateretur iniuriam.*

LEGEM. Law in matters of state.

Of being unable to endure sexual intercourse. 25.3: *nec puellam eius aetatis esse, ut muliebris patientiae legem posset accipere.* (cf. 18.5).

LITIGO. Having a suit with the winds.

Of giving one's self useless trouble, or of talking to one's self. 83.7: *ecce autem, ego dum cum ventis litigo, intravit senex.* 132. 13: *non et Ulixes cum corde litigat suo?* (Ulysses having a lawsuit with his heart, cited to justify abuse heaped upon an inactive *membrum virile*).

MANUM . . . POENAS. Putting hands on and suffering punishment.

Law terms in an obscene sense. 8.4: *iam ille mihi iniecerat manum, et nisi valentior fuissem, dedissem poenas.*

RE. Taking action for one's case.

Of going to stool. 47.4: *itaque si quis vestrum voluerit sua re facere, non est quod illum pudeatur.* 66.3: *et cum mea re facio, non ploro.*

REUM. A criminal confessing his guilt.

Of a man acknowledging his lack of manly vigor. 130.2: *habes confitentem reum: quicquid iusseris, merui.*

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TESTIBUS. Witnesses in court.

Of adhering to truth in writing history. 118.6: *ut potius furentis animi vaticinatio appareat quam religiosae orationis sub testibus fides.*

2. War and Weapons.

ARMA. Soldier and his weapons.

Of a lustful man and his lustful desire. 130.4: *paratus miles arma non habui.*

CALIGAS. Giving one soldier's shoes.

Of giving a slave promotion for his tricks, similar to "I dub you knight". 69.5: *tanto melior Massa, dono tibi caligas.*

CEPI. Capturing a stronghold.

Of taking the brain or fancy. 76.1: *dominus in domo factus sum, et ecce cepi ipsimi cerebellum.*

CICATRIX. Scar on the body.

Scar on the feelings. 91.6: *et in hoc pectore, cum vulnus ingens fuerit, cicatrix non est.* 99.2: *scabitudinem . . . deleret sine cicatrice.* 113.8: *veritus ne inter initia coeuntis gratiae recentem cicatricem rescinderet.*

CONFOSSIS. Pierced with wounds.

Of being torn up by trials. 26.7: *sed tot vulneribus confossis fuga magis placebat.*

CONSIDIT . . . OBSIDET. Encamping before and laying siege to a town.

Of encamping before and laying siege to a person's mind. 99.3: *similiter in pectoribus ira considit: feras quidem mentes obsidet.*

CONTUBERNALIS. Tent companion in war.

Companion in marriage. 61.9: *huius contubernalis ad villam supremum diem obiit.*

EXARMAVERAT. Depriving of arms.

Of depriving of presence of mind. 105.7: *iam Giton mirabili forma exarmaverat nautas* (cf. Plin. Ep. 3.9.29).

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EXPUGNARE. Taking by storm a town.
Of overcoming one's persistence. 111.10: *deinde refecta potione et cibo expugnare dominae pertinaciam coepit.*

FORTITER FACERES. Acting bravely in war.
Of doing the bold act in passion. 9.10: *qui ne tum quidem, cum fortiter faceres, cum pura muliere pugnasti.*

FRANGI. Breaking down the wall of a town.
Of breaking down one's resistance to the gratification of passion. 111.13: *itaque mulier aliquot dierum abstinentia sicca passa est frangi pertinaciam suam.*

GLADIUM. Sword.
Of *membrum virile.* 9.5: *cum ego proclamarem, gladium strinxit et "si Lucretia es" inquit "Tarquinium invenisti".*

INDUTIAS. Truce in war.
Truce in quarrels. 18.5: *descendentes ab aure capillos meos lenta manu duxit et "facio" inquit "indutias vobiscum".*

INSIDIAS. Ambush in war.
Of tricks of speech. 3.3: *nec enim aliter imperabant quod petunt, nisi quasdam insidias auribus fecerint.*

INVASIT. Charging in battle.
Of caressing in passionate love. 20.8: *ac ne Giton quidem ultimo risum tenuit, utique postquam virguncula cervicem eius invasit.* 85.6: *itaque aggressus simulantem aliquot basiolis invasi* (making an attack with kisses). 91.4: *praeclusis deinde foribus invado pectus amplexibus* (attacking the breast with embraces).

IACTARE. Hurling weapons.
Of casting slurs. 110.6: *ne siliret sine fabulis hilaritas, multa in muliebrem levitatem coepit iactare.* 114.1: *dum haec taliaque iactamus, inhorruit mare nubesque undique adductae obruere tenebris diem* (of spouting out words).

IACULARI. Hurling weapons.
Of hurling words as weapons. 109.8: *Eumolpus et ipse vino solutus dicta voluit in calvos stigmososque iaculari.*

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MANUBIAS. Spoils in war.

Of spoils in general, property. 79.12: *non repugnavit ille, sed postquam optima fide partiti manubias sumus, "age" inquit "nunc et puerum dividamus* (continued in *praeda,* 80.1)."

MILES. Soldier in war.

A soldier in passionate love (s. v. *arma*).

MILITABAT. Doing service in war.

Of doing service in lustful love. 24.7: *haec belle cras in promulside libidinis nostrae militabat.*

PRAECISA. Cutting off from safety in war.

Of cutting off from success in vengeance. 82.4: *immo praecisa ultione retro ad diversorium tendo* (this whole chapter is a description of a man being defeated in battle, applied to a man failing to get vengeance).

PRAEDA. Booty in war.

Of a slave boy whom two men claim, prize. 80.1: *iocari putabam discedentem. at ille parricidali manu strinxit et "non frueris" inquit "hac praeda* (s. v. *manubias*)."

PRAEDATOR. A pillager in war.

Of a ravisher in lust. 85.3: *ne quis praedator corporis admitteretur in domum.*

PROELIANDUM. Battling in war.

Of making opposition to another. 80.2: *idem ego ex altera parte feci et intorto circa brachium pallio composui ad proeliandum gradum.*

PUGNAVISTI. Fighting in war.

Of fighting in lustful love. 9.10: *qui ne tum quidem . . . cum pura muliere pugnavisti* (s. v. *fortiter faceres*).

QUATIAT. Brandishing arms.

Of employing the oratory of Demosthenes. 5.14: *et ingentis quatiat Demosthenis arma.*

REBELLAT. Renewing war.

Of the renewed raging of anger. 121.105: *nec enim minor ira rebellat.*

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REPUGNANTI. Resisting in war.

Of resisting in lustful love. 20.8: *et non repugnanti puero innumerabilia oscula dedit.* 79.12: *non repugnavit ille* (of opposing in general).

SAUCIAE. Wounded by weapons.

Wounded by wine, of its effects. 67.11: *interim mulieres sauciae inter se riserunt ebriaeque iunxerunt oscula.*

SPOLIUM. Spoils won in war.

Spoils stolen by a beggar, of a cloak. 13.1: *et tanquam mendici spolium etiam fastidiose venditabat.* 14.6: *nostra spolia esse quae illi possiderent* (referring to the same cloak as in 13.1).

VIBRARE. Brandishing of weapons.

Of the showy effect of fine opinions. 118.2: *credentes facilius poema extrui posse quam controversiam sententiolis vibrantibus pictam.*

VINCITUR VINCIT. He who is conquered conquers.

Of failure to show anger being the best way to win. 59.2: *semper in hac re qui vincitur, vincit.* 111.10: *primum ipsa porrexit ad humanitatem invitantis victam manum* (a hand won over). 111. 13: *nec minus avide replevit se cibo quam ancilla, quae prior victa est* (conquered, of being won over by the soldier to take food).

VINCULUM. Chains binding a captive in war.

Of bonds binding friends in friendship. 114.12: *patior ego vinculum extremum, et veluti lecto funebri aptatus expecto mortem iam non molestam.*

VULNERABANT. Inflicting wounds upon the body.

Of the effect of kissing on the feelings. 113.7: *omnia me oscula vulnerabant, omnes blanditiae, quascumque mulier libidinosa fingebat.*

VULNERIBUS. Wounds in the body.

Of wounds in the feelings due to many trials and hardships. 26.7: (s. v. *confosis*). 91.6: *cum vulnus ingens fuerit* (s. v. *cicatrix*).

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3. Punishment.

COMPEDES. Shackles of a prisoner.

The ornaments of women as shackles on men who buy them. 67.7: *notavit haec Trimalchio iussitque afferi omnia et "videtis" inquit "mulieris compedes: sic nos barcalae despoliamur".*

CRUCIS. Bit of a cross.

In abuse of a man, "troublesome piece". 58.2: *quid faciat, crucis offla* (cf. Plaut. Pers. 5.2.17). 126.9: *nec hoc dii sinant, ut amplexus meos in crucem mittam* (sending to the cross, of stooping low with caresses).

DISTORTA. Putting a slave to the rack.

Of putting the mind to the rack to produce a poem. 55.2: *statimque codicillos poposcit et non diu cogitatione distorta haec recitavit* (cf. Sen. Ep. 74).

FURCIFERAE. Gallows-bearer.

Of *membrum virile,* in abuse because of inactivity. 132.8: *sed furciferae mortifero timore lusus ad verba, magis quae poterant nocere, fugi.*

PUNGEBAT. Pricking or stinging of an insect.

Of the effect on the feelings. 113.12: *me nihil magis pungebat, quam ne Eumolpus sensisset, quicquid illud fuerat.*

SUGGILLARE. Beating black and blue.

Of taunting one's wretchedness because of lack of manly vigor, "rub it in on one." 128.2: *quaeso, regina, noli suggillare miserias. veneficio contactus sum.*

TORMENTUM. Instrument of torture.

Of pain in the stomach due to constipation or holding in wind. 47.4: *ego nullum puto tam magnum tormentum esse quam continere.* 118.6: *sed per ambages deorumque ministeria et fabulosum sententiarum tormentum praecipitandus est liber spiritus* (of putting thoughts to the rack to get at the truth of history).

UNGUIBUS. Attacking with the nails.

Of getting angry at disappointment. 74.17: *recte curabo, me unguibus quaeras. et ut depraesentiarum intelligas, quid tibi feceris: Habinna, nolo, statuam eius in monumento meo ponas.*

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VERBERABAT. Scourged with whips.

Of being scourged with kisses. 26.5: *et me tanquam furtivis subinde osculis verberabat.* 132.2: *manifestis matrona contumeliis verberata tandem ad ultionem decurrit* (of being harrassed with insults).

4. SLAVERY.

LIBEROS. Not even the hair free.

To show enslavement by debt. 38.12: *sestertium suum vidit decies, sed male vacillavit. non puto illum capillos liberos habere.*

MISSIONEM. Giving freedom to a slave.

Of giving freedom to a dish, not partaken of at a former meal. 66.7: *nam pernae missionem dedimus.*

NOTAE. Brand on a slave.

Brand of character in men, in good sense. 116.5: *sin autem urbanioris notae homines sustinetis semper mentiri, recta ad lucrum curritis.* 126.7: *ex hac nota domina est mea* (of a class of people). 132.12: *quam ne ad cognitionem quidem admittere severioris notae homines solerent* (men of a more serious nature).

PILLEATUS. Provided with a cap of freedom.

Of a wild boar not eaten at a former dinner, and so wearing the cap of freedom. 40.3: *secutum est hos respositorium, in quo positus erat primae magnitudinis aper, et quidem pilleatus* (also in 41.1). 66.7: *ova pilleata* (eggs with the cap of freedom on, eggs in shell, part of a bill of fare at dinner).

STIGMAM. Brand on slaves.

Branded by disgrace. 45.9: *itaque quamdiu vixerit, habebit stigmam, nec illam nisi Orcus delebit.*

SERVULUM. A little slave.

Of a devotee to oratory. 46.3: *iam quattuor partis dicit; si vixerit, habebis ad latus servulum. nam quicquid illi vacat, caput de tabula non tollit.*

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VINDICASSET. Claiming as one's slave.

Of the claim of the former dinner on the boar, with *libertus* and *dimissus*, continues the figure in *pilleatus* (41.1). 41.4: *hic aper, cum heri summa cena eum vindicasset, a convivis dimissus est; itaque hodie tanquam libertus in convivium revertitur.*

D. BUSINESS RELATIONS.

1. Trade and Occupations.

ACIA ET ACU. Needle and thread.

Of minute detail. 76.11: *hic mihi dixit etiam ea, quae oblitus eram; ab acia et acu mi omnia exposuit; intestinas meas noverat.*

CONTEXTU. Weaving.

Of a succession of stories. 20.5: *Ascyltos iam deficiente fabularum contextu "quid? ego" inquit "non sum dignus qui bibam?"*

CENTONARIUS. Maker of rag covers to put out fire.

Applied to Echion who smothers the talk of Ganymedes. 45.1: *"oro te" inquit Echion centonarius "melius loquere".*

CLASSIS. Fleet and crew.

Of a number of slaves, another crew. 74.7: *"abite, ut alii veniant ad officium." subiit igitur alia classis.*

EXONERATA. Unloading.

Of getting rid of Greek influence. 5.16: *et modo Graio exonerata sono mutet suffusa saporem.* 103.5: *qui acclinatus lateri navis exonerabat stomachum nausea gravem* (of vomiting). 107.13: *voluerunt enim antequam conscenderent, exonerare capita molesto et supervacuo pondere* (of shaving the head). 132.13: *quid autem ego mali feci, si dolorem meum naturali convicio exoneravi* (of getting rid of sorrow)?

FILO. Of good thread.

Of the cleverness of a boy. 46.3: *ingeniosus est et bono filo.*

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FULLO. A fuller who wears away clothes.

Of a bath and its wearing effects on an infrequent bather. 42.2: *ego non cotidie lavor; baliscus enim fullo est.*

IMPUTEM. Charging up to an account.

Of charging up to heaven. 127.6: *habebo tamen quod caelo imputem, si nos fata coniunxerint.*

INTEXUIT. Weaving by winding slender threads.

Of the construction of a poem. 118.1: *nam ut quisque versum pedibus instruxit sensumque teneriorem verborum ambitu intexuit* 118.5: *ne . . . sed intexto vestibus colore niteant* (interweaving color into garments, of brilliant style).

LANIONES ET UNGUENTARII. Butchers and ointment dealers, who weigh their wares.

Of men born under the sign of the balance, a word-play. 39.11: *in libra (nascuntur) laniones et unguentarii et quicunque aliquid expediunt.*

MERCATOR. Selling and a buyer of merchandise.

Applied to sexual intercourse. 126.4: *sive ergo nobis vendis quod peto, mercator paratus est, sive quod humanius est, commodas, effice ut beneficium debeamus.*

MICARIUS. Crumb-gatherer.

Of being economical. 73.6: *hodie servus meus barbatoriam fecit, homo praefiscini frugi et micarius.*

MODIO. Measuring money by the peck.

Of having a large amount. 37.3: *uxor Trimalchionis Fortunata appellatur, quae nummos modio metitur.*

NAVEM. Ship for carrying stone.

Of a man carrying a heavy burden. 117.12: *quid vos iumentum me putatis esse aut lapidariam navem?*

NAVIGAT. Sailing with a favorable breeze.

Of being prosperous in business. 137.9: *quisquis habet nummos, secura navigat aura fortunamque suo temperat arbitrio.*

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NECTIT. Weaving.

Of making quarrels. 18.6: *nam sane et sapiens contemptus iurgia nectit* (cf. Ov. Am. 2.2.35).

NEGOTIO. Putting out of business.

Of getting the better of. 56.7: *iam etiam philosophos de negotio deiciebat.*

ONERATAS. Loading.

Of overdressing. 32.2: *circaque oneratas veste cervices laticlaviam immiserat mappam fimbriis hinc et illinc pendentibus* 90.4: *ego quoque sinum meum saxis onerabo, ut quotiescunque coeperis a te exire, sanguinem tibi a capite mittam* (of putting stones in the pocket).

RATIONEM. Balancing an account.

Of making up a quarrel. 10.7: *iam enim amoliri cupiebam custodem molestum, ut veterem cum Gitone meo rationem reducerem.*

STAMINATAS Weaving term, *stamen* without *subtemen,* warp only.

Of wine without water. 41.12: *staminatas duxi, et plane matus sum.*

TEXTORUM. Fabric in weaving.

Of the kind of words used. 33.3: *interim dum ille omnium textorum dicta inter lusum consumit.*

VELIS. With full sails.

Of outstripping another completely. 45.11: *scias oportet plenis velis vinciturum* (cf. Plin. Ep. 6.33.10).

VENDIS. Selling merchandise.

Of a woman giving sexual privileges. 126.4: *sive ergo nobis vendis quod peto, mercator paratus est.* (s. v. *mercator*).

2. Money, Minerals, Etc.

AURI. You see so much gold.

Of the value of a woman. 37.7: *tantum auri vides.*

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ASSE. Bread bought for an as.

Of a large amount for a small sum. 44.10: *asse panem quem emisisses non potuisses cum altero devorare.*

DUPUNDII. Of the value of two asses.

Of insignificant value. 58.4: *sed cum coepi, matrem meam dupundii non facio* (I do not care a cent for). 58.13: *nemo dupondii evadit* (no one of the two cent variety graduates). 74.15: *et ego homo dipundiarius, sestertium centies accipere potui* (of a man who has very little being able to marry money).

FLATURAE. Of some coinage.

Of the physical strength and training of a gladiator. 45.12: *unus alicuius flaturae Thraex.*

MARGARITUM. Pearl.

Of the value of a favorite slave. 63.3: *ipsimi nostri delicatus decessit, mehercules margaritum.*

PLUMBUM. Lead becoming gold.

Of becoming very prosperous. 43.7: *plane Fortunae filius, in manu illius plumbum aurum fiebat.*

REDDIDISSEM. Paying back money.

Of getting even in a quarrel, "settle with". 58.3: *alioquin iam tibi depraesentiarum reddidissem.*

REMUNERABAT. Paying back money.

Of making corresponding movements in sexual intercourse. 140. 8: *ille lente parebat imperio puellaque artificium pari moto remunerabat.*

RESPONDIT. Paying debts.

Of the belly performing its duties, "paying the sheriff". 47.2: *ignoscite mihi, amici, multis iam diebus venter mihi non respondit.*

SESTERTIARIUS. Worth a sesterce.

Of a sorry fellow. 45.8: *Glyco autem, sestertiarius homo, dispensatorem ad bestias dedit.* 45.11: *dedit gladiatores sestertiarios iam decrepitos, quos si sufflasses, cecidissent* (of worthless gladiators).

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THESAURUM. A treasure.

Of the value of literature. 46.8: *litterae thesaurum est.*

VILITATE. Cheapness in price.

Of bad diction. 118.4: *refugiendum est ab omni verborum, ut ita dicam, vilitate.*

3. Commerce and Travel.

ABIIT. Going to the majority.

Of dying. 42.5: *tamen abiit ad plures. medici illum perdiderunt, immo magis malus fatus.*

ABERRANTE. Going astray.

Of the flying up of a woman's dress. 67.13: *dumque sic cohaerent, Habinnas furtim consurrexit pedesque Fortunatae correptos super lectum immisit. "au au" illa proclamavit aberrante tunica super genua.*

AMBAGES. Roundabout ways.

Of the details of writing history. 118.6: *sed per ambages . . . praecipitandus est liber spiritus.*

CANALE ET PEDALE. Canal and footway.

Hare (canine food) and sole (fish) were brought, pun on sound and sense. 56.9: *canale et pedale: lepus et solea allata est.*

DELATOS. Borne to another world.

Of being ill at ease in the forum. 1.2: *tantum proficiunt, ut cum in forum venerint, putent se in alium orbem terrarum delatos.*

ERRANTIS. Roaming about.

Of a wretched recitation of verses. 68.5: *nam praeter errantis barbariae aut adiectum aut diminutum clamorem miscebat Atellanicos versus, ut tunc primum me etiam Vergilius offenderit.* 79.8: *haesimus calentes et transfudimus hinc et hinc labellis errantes animas* (of lives lost in lustful love). 119.55: *tabes . . . intra membra furens curis latrantibus errat* (of disease passing through the body).

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VIAM. Road.

Road to poetry, continued in *iretur* and *calcare*. 118.5: *ceteri enim aut non viderunt viam, qua iretur ad carmen, aut visam timerunt calcare.* 88.7: *ubi sapientiae cultissima via? quis unquam venit in templum et votum fecit, si ad eloquentiam pervenisset?*

4. Property.

BONA. Goods, property.

Of *membrum virile*. 105.11: *meruisse quidem contumeliam aliquam fugitivos, quibus in odium bona sua venissent.* 134.8: *nam neque puero neque puellae bona sua vendere potest* (of giving satisfaction in sexual intercourse.

DOMICILIUM. Habitation of the living.

Of the tomb of the dead. 111.8: *omnium eundem esse exitum et idem domicilium.*

FORTUNA. Fortune.

Of *membrum virile*. 92.10: *ac domum abduxit, credo, ut tam magna fortuna solus uteretur.*

HABEBERIS. Holding property.

Of being held in esteem, also a pun. 77.6: *assem habeas, assem valeas; habes, habeberis.*

PECULIO. Private property.

Of *membrum virile*. 8.3: *prolatoque peculio coepit rogare stuprum* (cf. Plaut. Ps. 4.7.92; Most. 1.3.96).

PERA. Carrying time in a Cynic's wallet, as if a precious possession.

Of being sparing with time. 14.2: *ipsi qui Cynica traducunt tempora pera, non nunquam nummis vendere vera solent.*

SARCINULAS. Little knapsacks.

Of scanty property. 10.4: *itaque communes sarcinulas partiamur ac paupertatem nostram privatis quaestibus temptemus expellere.*

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E. AMUSEMENTS.

1. Circus and Horsemanship.

ANTECESSIT. Runing ahead in a race.

Of the mind getting ahead of the manly vigor in sexual intercourse. 130.5: *forsitan animus antecessit corporis moram, forsitan dum omnia concupisco, voluntatem tempore consumpsi.*

CONTINERE. Holding a horse in check.

Of holding in wind in the stomach. 47.4: *ego nullum puto tam magnum tormentum esse quam continere.*

CURRITIS. Running a race with gain as the goal.

Of securing money. 116.5: *sin autem urbanioris notae homines sustinetis semper mentiri, recta ad lucrum curritis.*

CURSUM. Race-course.

Of the advance in letters, continued in *meatu*. 5.17: *interdum subducta foro det pagina cursum et fortuna sonet celeri distincta meatu.*

EQUUM. Changing horses.

Of transfer to another in sexual intercourse. 24.4: *ab hac voce equum cinaedus mutavit transituque ad comitem meum facto clunibus eum basiisque distrivit.* 64.12: *non moratus ille usus est equo manuque plena scapulas eius subinde verberavit* (of a man in a game).

EQUES. Knight, or horseman.

Of a lustful man, "trooper". 92.10: *nescio quis enim, eques Romanus ut aiebant infamis, sua veste errantem circumdedit ac domum abduxit.*

HABENAS. Giving reins.

Of freedom in literature. 5.13: *mox et Socratico plenus grege mittat habenas liber.* 124.258: *quas inter Furor, abruptis ceu liber habenis sanguineum late tollit caput* (reins torn away; of unrestrained devastation in war).

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INDOMITI. Untamed, of a horse.
Unsurpassed in diction. 5.20: *grandiaque indomiti Ciceronis verba minetur.*

META. Turning point in the race course.
Of dying. 94.8: *cum reseratis foribus intrat Eumolpus cum Gitone meaque a fatali iam meta revocat ad lucem.*

PHALERIS. Trappings of a horse.
Of the dress of people, continued in *indomita.* 55.6: *an ut matrona phaleris pelagiis tollat pedes indomita in strato extraneo?*

QUADRIGAE. Already my chariots have run their last race.
My sporting days are over. 64.3: *iam quadrigae meae decucurrerunt, ex quo podagricus factus sum.*

2. Hunting.

LEPOREM. Starting a hare for others.
Of arousing passion for others to get the benefit. 131.7: *vides, quod aliis leporem excitavi.*

PERSEQUI. Dog chasing a hare.
Of the noise of witches. 63.4: *subito strigae stridere coeperunt; putares canem leporem persequi.*

PLAGAS. Falling into snares for catching animals.
Of getting into trouble. 107.2: *nisi forte putatis iuvenes casu in has plagas incidisse.*

3. Games and Gaming.

ALEA. Fall of the dice.
Of trusting to luck. 122.174: *iudice Fortuna alea cadat.*

COLLUDUNT. Playing together, keeping up the game.
Of having a secret understanding for wronging others. 44.3: *aediles male eveniat qui cum pistoribus colludunt "serva me, servabo te".*

CALCULUS. Draughtsman on the chess-board doing a moving business.
Of the changes that affect friendship. 80.9: *calculus in tabula mobile ducit opus.*

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LUDENTEM. Playing.

Of lustful pleasure. 11.2: *invenit me cum fratre ludentem.*

MICARE. Playing a guessing game with the fingers in the dark.

Of putting confidence in a reliable man. 44.7: *sed rectus, sed certus, amicus amico, cum quo audacter posses in tenebris micare* (cf. Cic. Off. 3.19.77).

POMPAM. Parade at the games.

Of a showy succession of courses at dinner, continued in *ludorum.* 60.5: *avidius ad pompam manus porreximus, et repente nova ludorum remissio hilaritatem hic refecit.*

SATURNALIA. Celebrating the Saturnalia, when no business was done.

Of the jaws celebrating a holiday when there was little to eat; *maxillae* (jaws) refer to the aediles, the grinds of the people, a word-play. 44.3: *nam isti maiores maxillae semper Saturnalia agunt.*

4. THE STAGE.

LUDITUR. Play on the stage.

Of the doings of lovers. 95.1: *dum haec fabula inter amantes luditur, deversitor cum parte cenulae intervenit.*

ORCHESTRA. Passing from the orchestra, the seats of the high, to select one among the knights.

Of one's choice in lustful desire. 126.7: *usque ab orchestra quattuordecim transilit et in extrema plebe quaerit quod diligat.*

PANTOMIMI. Chorus of a pantomine.

Of the songs and courses in a dining-room. 31.7: *pantomimi chorum, non patris familiae triclinium crederes.*

PLAUSUM. Applause of the theatre.

Of self-approval. 90.1: *at ille, qui plausum ingenii sui noverat, operuit caput extraque templum profugit.*

SCAENAM. Scene on the stage.

Of an incident in a dinner. 33.5: *convertit ad hanc scaenam Trimalchio vultum.* 80.9: *grex agit in scaena mimum: pater ille vocatur, filius hic, nomen divitis ille tenet. mox ubi ridendas inclusit pagina partes, vera redit facies, dum simulata perit* (a series of stage terms in a description of life).

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TRAGOEDIAM. Completing the tragedy.

Of the mimic cutting off of *membrum virile.* 108.11: *audacius tamen ille tragoediam implebat, quia sciebat se illam habere novaculam, qua iam sibi cervicem praeciderat.* 140.6: *et si non servasset integram simulationem, periclitabatur totam paene tragoediam evertere* (breaking up the whole tragedy; of disturbing sexual intercourse).

5. GLADIATORS.

DEBATTUERE. Sparring in the contests.

Of a slave paying attention to his mistress, "beating around". 69.3: *sic me salvum habeatis, ut ego sic solebam ipsumam meam debattuere, ut etiam dominus suspicaretur.*

PRAECINCTI. Girded up for gladiatorial contest.

Of getting ready for sexual intercourse, continued in *paria, depugnandum,* and *consisterem.* 19.5: *et praecincti certe altius eramus. immo ego sic iam composueram, ut si depugnandum foret, ipse cum Quartilla consisterem.*

SCUTUM. By shield and by legging.

By every possible way. 61.9: *itaque per scutum per ocream egi aginavi, quemadmodum ad illam pervenirem.*

F. THE SENSES.

1. SIGHT.

EXCAECO. Making blind.

Of making beauty uncomely. 128.3: *numquid ab aliquo naturali vitio formam meam excaeco?* 141.5: *excaecabat pecuniae ingens fama oculos animosque miserorum* (making blind the minds as well as the eyes).

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OCULIS. Carrying in the eyes.

Of being a favorite, "the apple of the eye". 75.4: *non est dignus quem in oculis feram?*

RESPICIAS. Looking behind one.

Of seeing one's faults, allusion to the fable of the two sacks. 57.7: *tu autem tam laboriosus es, ut post te non respicias* (cf. Ter. Heaut. 60; Hor. Sat. 2.3.299).

2. HEARING.

STERTEIA. Snorer.

Of a crying woman, "snorter". 75.9: *tu autem, sterteia, etiamnum ploras?*

STREPITU. Rattling noise.

Of opinions of no value. 1.2: *et sententiarum vanissimo strepitu hoc tantum proficiunt.* 119.40: *emptique Quirites ad praedam strepitumque lucri suffragia vertunt* (clink of money, of bribery among voters).

SONIS. Light and empty sounds.

Of poor oratory. 2.2: *levibus enim atque inanibus sonis ludibria quaedam excitando effecistis, ut corpus orationis enervaretur et caderet.* 5.16: *et modo Graio exonerata sono mutet suffusa saporem* (a musical term used of style).

3. TOUCH.

ATTIGERIT. Touching.

Of undertaking the task of writing history. 118.6: *ecce belli civilis ingens opus quisquis attigerit, nisi plenus litteris, sub onere labetur.*

COMPREHENDENDAE. Laying hold of.

Of selecting material for history in verse. 118.6: *non enim res gestae versibus comprehendendae sunt, quod longe melius historici faciunt.*

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PERFRICATA. Rubbing the forehead to remove blushes.

Of putting on a bold front. 132.13: *mox perfricata diutius fronte "quid autem ego" inquam "mali feci, si dolorem meum naturali convicio exoneravi"* (cf. Cic. Tusc. 3.18.41; Quint. 11. 3.160; Mart. 11.27.7).

TETIGI. Touching one's self up.

Of eating honey. 66.3: *itaque de scriblita quidem non minimum edi, de melle me usque tetigi.* 76.8: *quicquid tangebam, crescebat tanquam favus* (touching, of turning one's attention to).

4. Smell.

OLFECERIT. Smelling.

Of detecting a poet. 93.3: *nam si aliquis ex is, qui in eodem synoecio potant, nomen poetae olfecerit, totam concitabit viciniam.*

OLENT. Smelling around.

Of looking out for, "nosing around". 105.3: *ad summam, adhuc patrimonii mei reliquias olent.*

PUTIDISSIMI. Offense to smell.

Of offense in general, "stinking". 34.5: *obiter et putidissimi servi minorem nobis aestum frequentia sua facient.* 73.2: *ac ne sic quidem putidissimam eius iactationem licuit effugere* (disgusting boasting).

SUBOLFACIO. Smelling.

Of having a suspicion (harmonizes with *epulum*). 45.10: *sed subolfacio, quod nobis epulum daturus est Mammea, binos denarios mihi et meis.*

5. Taste.

ACIDO. Sharp to the taste.

Of an unpleasant song. 31.6: *paratissimus puer non minus me acido cantico excepit.* 56.6: *ideo autem pungunt, quia ubicunque dulce est, ibi et acidum invenies* (of bees which produce honey as well as sting). 68.5: *nullus sonus unquam acidior percussit aures meas* (of reciting Vergil badly).

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DULCE. (s. v. *acido*).

GUSTARE. Getting a taste.

Of acquiring law enough for home use. 46.7: *quia volo illum ad domusionem aliquid de iure gustare.* 71.1: *tamen me salvo cito aquam liberam gustabunt* (tasting free water; of slaves securing freedom (cf. Ov. Am. 1.6.26).

GUSTUM. A taste.

Of getting a little sleep. 22.2: *iam ego etiam tot malis fatigatus minimum veluti gustum hauseram somni.* 76.5: *non mehercules mi haec iactura gusti fuit* (the whet at Roman meals; of a great loss of property being an inspiration to securing greater gain).

PROMULSIDE. Relish at the beginning of meals.

Of a beginning in sexual intercourse. 24.7: *haec belle cras in promulside libidinis nostrae militabit.*

SAPORIS. Taste.

Of elegance of style. 3.1: *quoniam sermones habes non publici saporis* (cf. 5.16, Hearing, s. v. *sonis*).

SALIVAM. Making saliva in the mouth.

Of the effect of pleasing food, "making the mouth water". 48.2: *deorem beneficio non emo, sed nunc quiquid ad salivam facit, in suburbano nascitur.*

SUCOSSI. Juicy and appealing to the taste.

Of being very rich. 38.6: *reliquos autem collibertos eius cave contemnas. valde sucossi sunt.*

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II. NATURE

1. Animal Kingdom.

ABIGERET. Driving away of an animal.

Of removing hunger. 46.8: *si non didicisset, hodie famem a labris non abigeret.*

AERUMNOSI. Wretched, having a hard time.

Of those born under the sign of the capricorn. 39.12: *in capricorno aerumnosi, quibus prae mala sua cornua nascuntur* (under the capricorn, with his hard horns, are born those who have a hard time, whose hardiness (horns) develops in proportion to their ills).

ARIETILLI. Like a ram.

Of men being born under the sign of the ram, and showing the qualities of a ram, "rambunctious". 39.5: *plurimi hoc signo scholastici nascuntur et arietilli* (probably the point in referring to the rhetoricians is that they use the qualities of a ram in managing their schools).

ASINUM. Striking the saddle instead of the ass.

Of taking revenge on the wrong person when the one aimed at cannot be reached for any reason, a proverb. 45.8: *sed qui asinum non potest, stratum caedit.* 63.2: *nam et ipse vobis rem horribilem narrabo; asinus in tegulis* (an ass on a house-top, of something unusual).

ATROCI. Attribute of a wild beast with *stilo.*

Of a rigid practice in composition. 4.3: *ut verba atroci stilo effoderent.*

BIGAE ET BOVES. Pairs of horses and yokes of oxen.

Of men born under the sign of the twins, true yoke-fellows. 39.7: *in geminis autem nascuntur bigae et boves.*

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BALATUM. Bleating of a sheep.

Of a cry due to punishment, continuing figure in *vervex* (57.1). 57.2: *ita tutelam huius loci habeam propitiam, ut ego si secundum illum discumberem, iam illi balatum duxissem.*

BOVEM. Tossing an angry bull.

Of great strength in a man, proverb. 63.5: *poterat bovem iratum tollere.*

BUBULCI. Ploughmen who work oxen.

Of men born under the sign of the bull, bull-headed. 39.6 (s. v. *calcitrosi*).

CADAVERA. Ravens and carcasses tearing and being torn.

Of cheaters and the cheated. 116.9: *adibitis oppidum tanquam in pestilentia campos, in quibus nihil aliud est nisi cadavera, quae lacerantur, aut corvi, qui lacerant.*

CALCEM. Leaving the impression of the heel.

Of completing Greek literature. 46.5: *ceterum iam Graeculis calcem impingit.*

CALCITROSI. Kicking done by oxen when goaded.

Of stubborn men born under the sign of the bull, "kickers". 39.6: *deinde totus caelus taurulus fit. itaque tunc calcitrosi nascuntur et bubulci et qui se ipsi pascunt.*

CANIS. Dog.

Of a man in abuse. 74.9: *ultimo etiam adiecit: "canis".*

CAPO. Rooster.

Of a mannish young fellow, continued in *cocococo*. 59.2: *et tu cum esses capo, cocococo, atque cor non habebas.*

CAPUT. A hard head.

Of obstinate men born under the sign of the ram. 39.5: *itaque quisquis nascitur illo signo, multa pecora habet, multum lanae, caput praeterea durum, frontem expudoratam, cornum acutum.*

CAPERENTUR. Fish biting and being caught.

Of men being enticed and deceived. 140.15: *sicut muta animalia cibo inescantur, sic homines non caperentur nisi spei aliquid morderent.*

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CARPIMUS. Browsing of cattle.

Of continuing a journey, browsing along. 116.1: *hoc peracto libenter officio destinatum carpimus iter.*

CATAPHAGAE. Gluttons.

Of men born under the lion which eats ravenously, a word play. 39.9: *in leone cataphagae nascuntur.*

CORNUM. Sharp horn.

Courageous, of men born under the ram. 39.5: *et modo fit aries. itaque quisquis nascitur illo signo . . . habet . . . cornum acutum.* 39.12: *in capricorno aerumnosi, quibus prae mala sua cornua nascuntur* (horns; of hardiness in endurance, s. v. *aerumnosi*).

CORNEOLUS. Hardness of a horn.

Of an old man's endurance, hardy. 43.7: *sed corneolus fuit, aetatem bene ferebat.*

CORVI. Ravens.

Of men who get all they can by deception. 116.9 (s. v. *caperentur*).

DENTES. Teeth of an animal.

Of the effects of a bath. 42.2: *aqua dentes habet.* 58.6: *recte, venies sub dentem* (coming under the teeth of an animal, of getting at one for punishment).

DOMEFACTA. Taming of an animal.

Of getting land under cultivation. 99.3: *ast ubi aratro domefacta tellus nitet.*

DEVOLAT. Flying.

Of great haste. 105.8: *raptimque ad puerum devolat.*

ERRAT. Roaming of an animal.

Of disease passing through the body. 119.55: *tabes . . . intra membra furens curis latrantibus errat.*

FRONTEM. Shameless brow, characteristic of the ram.

Of shameless men born under that sign. 39.5: *itaque quisquis nascitur illo signo . . . habet . . . frontem expudoratam.*

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GALLOS. Barnyard cocks.

Of worthless gladiators. 45.11: *putares eos gallos gallinaceos.*

HAMIS. Hooks for fishing.

Of enticements for catching men. 140.15: *unde plani autem, unde levatores viverent, nisi aut locellos aut sonantes aere sacellos pro hamis in turbam mitterent?*

IMPERIOSI. Characteristic of the lion, the king of beasts.

Of domineering men born under the lion, a word play. 39.9: *in leone . . . nascuntur et imperiosi.*

IUMENTUM. Beast of burden.

Of a man complaining of his heavy load. 117.12: *quid vos iumentum me putatis?*

LACERARA. Tearing to pieces by a wild beast.

Of singing a song poorly, "murdering". 73.3: *coepit Menecratis cantica lacerare, sicut illi dicebant, qui linguam eius intellegebant.* 100.4: *ceterum eadem indignatione mulier lacerata ulterius excanduit* (of the feelings being disturbed).

LATRANTIBUS. Barking of a dog.

Of annoying cares that make one bark. 119.55: *tabes . . . intra membra furens curis latrantibus errat.*

LEONES. Lions.

Of leaders bold in securing the rights of the people. 44.4: *o si haberemus illos leones, quos ego hic inveni, cum primum ex Asia veni.* 44.14: *nunc populus est domi leones, vulpes foras* (of men bold when at home and out of danger, sarcasm).

MARCENT. Becoming weak, of an animal.

Of the destruction of the walls of Rome. 55.6: *luxuriae rictu Martis marcent moenia.*

MORDET. Biting of an animal.

Of the bad effect of the high price of grain upon the people. 44.1: *cum interim nemo curat quid annona mordet.* 140.15: *morderent* (s. v. *caperentur*).

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MUGIENTEM. Bellowing of an animal.

Of a man reading poetry. 115.5: *iubeoque Gitona accedere et in terram trahere poetam mugientem.*

MILVINUM. Kite-like.

Of a rapacious woman. 42.7: *sed mulier quae mulier milvinum genus* (cf. Plaut. Ps. 3.2.63). 75.6: *suadeo, bonum tuum concoquas, milva* (kite, of a woman in abuse).

MURAENA ET LITTERA. Muraena, a fish, and a letter.

Names on which puns are made in giving out the presents. 56.9: *muraena et littera: murem cum rana alligata fascemque betae accepit* (he receives a mouse with a frog tied on and a bundle of beta's, the Greek letter, or beets, the vegetable; the first is a pun on sound, the second on sound and sense).

MUS. Mouse.

Of a man in abuse. 58.4: *recte, videbo te in publicum, mus. immo terrae tuber.*

MUSCARIUM. A flytrap.

Used to make a pun. 56.9: (v. s. *passeres*).

OBSONATORES. Caterers, buyers of meats, fish, and the like.

Of those born under the sign of the fish. 39.12: *in piscibus obsonatores et rhetores* (rhetoricians who cater to the ears of their pupils).

PASSERES ET MUSCARIUM. Sparrows and a flytrap.

Used to make puns in giving out presents. 56.9: *passeres et muscarium: uvam passam et mel Atticum accepit* (dried grapes that sparrows do not spare and Attic honey, the best of all flytraps; the first is a pun on sound, the second on sense).

PEDUCLUM. Louse and tick.

Of small and great faults, a crude form of the mote and beam proverb. 57.7: *in alio peduclum vides, in te ricinum non vides.*

PEDIBUS. Standing on many feet.

Having many interests, of a man born under the sign of the crab. 39.8: *in cancro natus sum. ideo multis pedibus sto, et in mari et in terra multa possideo.*

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PERCUSSORES. Assassins.
Of those born under the scorpion. 39.11: (s. v. *venenarii*).

PICA. Magpie on a couch.
Of a woman with a bad tongue. 37.7: *est tamen malae linguae, pica pulvinaris.*

PILAVIT. Plucking feathers from a barnyard owl, a bird of ill omen.
Of a man who has had hard luck. 43.4: *et inter initia malam parram pilavit.* 44.8: *in curia autem quomodo singulos pilabat, nec schemas loquebatur sed derectum* (plucking the hair out, of surpassing one's opponents in the senate house, "making the fur fly").

PISCES. Fish ought to have something to swim in.
Of drinking wine after a fish course at dinner, a word-play, probably a proverb. 39.2: *hoc vinum vos oportet suave faciatis. pisces natare oportet.*

RANA. Frog and king.
Of a man who has been poor and insignificant, but is now rich and powerful. 77.6: *sic amicus vester, qui fuit rana, nunc est rex.*

RESILIERIT. Springing back from.
Of lack of application to study. 46.7: *nam litteris satis inquinatus est. quod si resilierit, destinavi illum artificii docere.*

RHETORES. Rhetoricians.
A word-play. 39.12 (s. v. *obsonatores*).

RICINUM. A tick.
Of a great fault in one's self. 57.7 (s. v. *peduclum*).

RICTU. Jaws of an animal.
Of the power of luxury in weakening Rome. 55.6 (s. v. *marcent*).

RINGENTEM. Snarling of a dog.
Of anger in a man. 75.6: *suadeo, bonum tuum concoquas, milva, et me non facias ringentem.*

ROSTRUM. Beak of a bird.
Of the mouth and chin of a man. 75.10: *et ut celerius rostrum barbatum haberem, labra de lucerna ungebam.*

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STABULUM. Stall for an animal.
Of lodging for a man. 6.2: *nec quod stabulum esset sciebam* (cf. 8.2).

STELIO. Stellion, amphibian animal.
Of the crafty and shrewd Hannibal. 50.5: *Hannibal, homo vafer et magnus stelio.*

TAURUM. Bull and calf.
Of extremes in sexual intercourse, a proverb. 25.6: *ut dicatur posse taurum tollere, qui vitulum sustulerit.*

TAURULUS. Little bull.
Of the heavens under the sign of the bull. 39.6; *deinde totus caelus taurulus fit.*

TUBER. A swelling on an animal.
A mound of earth, a mole-hill, of a man in abuse. 58.4 (s. v. *mus*).

UNGUES. Cutting the claws from a flying kite.
Of being willing to do any thing to carry one's point. 45.9: *ille milvo volanti poterat ungues resecare.*

UTRES. Inflated bags of skin.
Of vain and braggart persons. 42.4: *heu, eheu. utres inflati ambulamus.*

VENENARII. Poisoners and assassins.
Of those born under the sign of the scorpion which is poisonous. 39.11: *in scorpione venenarii et percussores nascuntur.*

VERVEX. Wether.
Of a man in abuse, "muttonhead". 57.1: *quid rides, vervex?*

VIPERAM. Nourishing a viper under the armpit.
Of having a troublesome wife. 77.2: *tu viperam sub ala nutricas.*

VITULUM. A calf.
Of beginning in the practice of sexual intercourse. 25.6 (s. v. *taurum*).

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VOLITANT. Flit before the eyes.

Of passing through the mind in imagination. 123.216: *arma cruor, caedes, incendia totaque bella ante oculos volitant.*

VOLPIS. A wet fox.

Of a man in derision. 58.11: *iam scies hoc ferrum fidem habere vah, bella res est volpis uda.*

VOLUCER . . . PENNIS . . . VOLAT. Flying of a bird.

Of the rapid movements of rumor. 123.210 and 211: *dum Caesar tumidas iratus deprimit arces, interea volucer motis conterrita pinnis Fama volat summique petit iuga celsa Palati.*

VULPES. Foxes.

Of people who are sly and shy in public with regard to their interests. 44.14 (s. v. *leones*).

2. Soil and Vegetable Kingdom.

ARATA. Plowing land.

Of searching the sea. 93.2: *ultimis ab oris attractus scarus atque arata Syrtis si quid naufragio dedit, probatur.*

CAEPA. Curly onion.

Of a slave in derision. 58.2: *tu autem, etiam tu rides, caepa cirrata* (cf. Pers. 1.29; Mart. 9.29.7).

CARICAE. Dried figs, a delicacy.

Of past accomplishments of a guest. 64.3: *et solebas suavius esse, canturire belle diverbia, adicere melicam. heu heu, abistis dulcis caricae.*

CAUNIARUM. Worth three figs.

Of a worthless aedile who did not consider the people. 44.13: *sed quare nos habemus aedilem trium cauniarum, qui sibi mavult assem quam vitam nostram?*

CUCURBITAE. Gourds, which require much water in growth.

Of gourd-headed people born under aquarius, "simlin-heads" (colloquial). 39.12: *in aquario copones* (inn-keepers, who water the wine) *et cucurbitae nascuntur.*

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EFFODERENT. Digging out.

Of selecting words in literature. 4.3: *ut verba atroci stilo effoderent.*

FRUGES. Fruits.

Of the results produced by shedding blood. 120.99: *et horrida tellus extulit in lucem nutritas sanguine fruges.*

FLORIS. Flower.

Of youth, mixed metaphor with *extincti.* 140.1: *tum anus et floris extincti, filium filiamque ingerebat orbis senibus.*

IRRIGARENTUR. Irrigating.

Of strengthening the mind by reading. 4.3: *ut studiosi iuvenes lectione severa irrigarentur.*

LUTO. Grain as dirt.

Of the cheapness of grain, cheap as dirt. 44.10: *itaque illo tempore annona pro luto erat.* 51.6: *quia enim, si scitum esset, aurum pro luto haberemus* (of the value of gold). 67.10: *mulieres si non essent, omnia pro luto haberemus* (of the cheapness of every thing, if it were not for the extravagance of women).

PERFODIT. Digging through.

Of picking the teeth. 33.1: *ut deinde pinna argentea dentes perfodit.*

POMUM. Fine sample of fruit.

Of a person in derision, "peach". 57.3: *bellum pomum, qui rideatur alios* (cf. Plaut. Ps. 1. 3. 143).

PORRI ET PERSICA. Slashed leeks and sliced peaches.

He receives a lash and a carving knife, pun on the sense. 56.9: *porri et persica: flagellum et cultrum accepit.*

RUTAE. Hurling one upon the leaf of a rue.

Of making one come to grief because of being excelled in property. 37.10: *ad summam, quemvis ex istis babaecalis in rutae folium coniciet.* 58.5: *nec sursum nec deorsum non cresco, nisi dominum tuum in rutae folium non conieci* (of inflicting punishment).

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ROSA. The rose fears the cinnamon.

Of the wife fearing the mistress. 93.2: *amica vincit uxorem. rosa cinnamum veretur.*

SOLUM. Turning the soil.

Of promoting lustful desire. 81.5: *qui postquam conturbavit et libidinis suae solum vertit, reliquit veteris amicitiae nomen.*

STIPS. Stock of a tree.

Of a man, blockhead. 43.5: *et ille stips, dum fratri suo irascitur, nescio cui terrae filio patrimonium elegavit.*

VASCULO. Seed-pod of plants.

Of *membrum virile.* 24.7: *mox manum etiam demisit in sinum et pertrectato vasculo tam rudi, inquit.*

VINUM. Wine.

Identified with life. 34.7: *quare tangomenas faciamus. vita vinum est. verum Opimianum praesto.*

VIRIDARIO. Pleasure garden.

Of the sporting days of youth. 9.10: *qui ne tum quidem, cum fortiter faceres, cum pura muliere pugnasti, cuius eadem ratione in viridario frater fui.*

3. Heat and Cold.

AESTUANTIS. Burning of fire.

Of lustful love, in a series of such figures. 126.5: *nam quod servum te et humilem fateris, accendis desiderium aestuantis.*

ACCENSIS. Set on fire.

Of minds aroused. 124.283: *sumite nunc gentes accensis mentibus arma.* 126.5: *accendis* (of arousing passionate desire, v. s. *aestuantis*). 126.6: *harena alias accendit* (arousing the fire of passion).

ADUREBAT. Burning the earth.

Of a man's manner of walking, burned the earth brown. 44.7: *is quacunque ibat, terram adurebat.*

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CALENTES. Growing warm.

Of aroused passions. 79.8: *haesimus calentes.* 126.5: *quaedam enim feminae sordibus calent, nec libidinem concitant, nisi aut servos viderint aut statores altius cinctos* (of the passions again). 132.15: *quis vetat in tepido membra calere toro* (members growing warm in lust)?

CALOREM. Covering up fire.

Of suppressing the power of the mind with wine. 5.7: *nec perditis addictus obruat vino mentis calorem.* 126.18: *tempta modo tangere corpus, iam tua flammifero membra calore fluent* (of aroused passions).

COMBURAM. Burning alive.

Of very severe punishment. 78.2: *alioquin te vivum comburam.*

EXCANDUIT. Glowing with fire.

Of excessive anger, "got hot". 53.8: *excanduit Trimalchio* 57.1: *unus ex conlibertis Trimalchionis excanduit* (in the same sense). 100.4: *ceterum eadem indignatione mulier lacerata ulterius excanduit* (burning with anger and also with passionate love, a word-play).

EXTINXIT. Putting out of fire, or light.

Of killing, "putting one's light out". 88.5: *Lysippum statuae unius lineamentis inhaerentem inopia extinxit.* 94.4: *itaque extra cellam processit, tanquam aquam peteret, iramque meam prudenti absentia extinxit* (of causing anger to pass away by absence). 122.130: *parte alia plenos extinxit Cynthia vultus et lucem sceleri subduxit* (of the moon hiding her face, continued in *lucem*). 126.18: *Parium marmor extinxerat* (of the fairness of a woman surpassing Parian marble in whiteness). 140.1: *tum anus et floris extincti, filiam filiumque ingerebat orbis sensibus* (of the bloom of youth being gone and passion with it, mixed figure). 139.4: *nunquam finies hunc ignem, nisi sanguine extinxeris* (putting out the fire of passionate love).

FAX. Torch of fire.

Of lustful love, *membrum virile* may be in mind, to which idea *surgit* corresponds. 127.7: *semper inter haec nomina magna fax surgit.*

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FERVERE. Boiling up of water.

Of excessive anger. 57.3: *non mehercules soleo cito fervere.* 59.1: *sanguen illi fervet, tu melior esto* (blood boiling, of great anger).

FLAGRANTI. Fire and its effects.

Of the results of war, continued in *incendia.* 124.263 and 264: *atque flagranti stipite dextra minax terris incendia portat.*

FLAMMA. Fire consuming the marrow of the bones.

Of the effect of anger on the inner nature. 120.106: *nec enim minor ira rebellat pectore in hoc leviorque exurit flamma medullas.* 134.12: *taurorum flamma quiescit virgineis extincta sacris* (putting out fire, of the passing of such anger as bulls exhibit).

FRIGIDIOR. Coldness of a Gallic winter.

Of the lack of manly vigor. 19.3: *ego autem frigidior hieme Gallica factus nullum potui verbum emittere.* 132.8: *namque illa metu frigidior rigente bruma confugerat in viscera mille operta rugis* (terms of winter, of the inactivity of *membrum virile*).

FRIGUS. Coldness.

Of the lack of passion. 129.7: *quod si idem frigus genua manusque temptaverit tuas, licet ad tubicines mittas.*

IGNEM. Fire.

Of wrath directed toward an inactive *membrum virile.* 132.7: *conditusque lectulo totum ignem furoris in eam converti, quae mihi omnium malorum causa fuerat.* 139.4 (s. v. *extinxit*).

INCENDIA. (s. v. *flagranti*).

INTEPESCENTE. Becoming luke-warm.

Of the waning of anger, continued from *extinxit* (s. v.). 94.5: *paululum ergo intepescente saevitia, inquam.*

LAMPADAS. Torches.

Of minds aroused, continuing figure in *accensis* (s. v.). 124.284: *sumite et in medias immittite lampadas urbes.*

PRUINOSIS. Frosty.

Of garments that give no warmth. 83.10: *sola pruinosis horret facundia pannis.*

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RUBORE. Redness of a flame.

Of blushing, with *incensissimam*. 67.13: *incensissimam rubore faciem sudario abscondit.*

4. Color, Light, and Shadow.

COLORIS. Color.

Of diction in a poem. 2.8: *ac ne carmen quidem coloris sani enituit.* 63.10: *ceterum baro ille longus post hoc factum nunquam coloris sui fuit* (of never becoming one's self again).

ENITUIT. Shining of light.

Of a poem becoming famous. 2.8 (s. v. *coloris*).

INQUINATUS. Stained by dyeing.

Of becoming imbued with literature. 46.7: *nam litteris satis inquinatus est.*

LUCEM. Light.

Of life. 94.8: *intrat Eumolpus cum Gitone meque a fatali iam meta revocat ad lucem.*

MACULOSA. Stained or spotted.

Of bad style. 2.6: *oratio non est maculosa.*

MYRTEA. Myrtle-colored.

Of a garment in which a catamite was clothed to harmonize with his lustful nature (since the myrtle was sacred to Venus). 21.2: *ultimo cinaedus supervenit myrtea subornatus gausapa cinguloque succinctus.*

NITET. Shining of light.

Of the abundance of vegetation. 99.3: *ast ubi aratro domefacta tellus nitet, dum loqueris, levis pruina dilabitur.* 118.5: *praeterea curandum est, ne sententiae emineant extra corpus orationis expressae, sed intexto vestibus colore niteant* (shining of embroidery on garments, of brilliancy in style).

OBUMBRARE. Casting a shadow over.

Of disguising. 101.8: *poteris hanc simulationem et vultus confusione et lacrimis obumbrare* (cf. Ov. Pont. 3.3.75).

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TENEBRAS. Believing it darkness at midday.

Of believing anything told by the wife. 37.5: *ad summam, mero meridie si dixerit illi tenebras esse, credet.*

UMBRA. Shadow.

Of the hair on the temples. 109.9: *nunc umbra nudata sua iam tempora maerent*. 129.4: *in umbra voluptatis diutius lusi* (in the shadow of, of being near to gratification in sexual intercourse).

UMBRATICUS. In one's shadow.

Of being secluded in life. 2.4: *nondum umbraticus doctor ingenia deleverat, cum Pindarus novemque lyrici Homericis versibus canere timuerunt.*

5. Elements and Seasons.

CAELUM. Mounting up to heaven.

Of having great influence. 37.4: *nunc nec quid nec quare, in caelum abiit et Trimalchionis topanta est.* 44.1: *narratis quod nec ad caelum nec ad terram pertinet* (not pertaining to heaven nor earth, of telling something not to the point). 45.3: *non debemus delicati esse, ubique medius caelus est* (heaven everywhere equally distant, of blessings being equally distributed).

FULMEN. Thunderbolt.

Of an outburst of anger. 75.1: *post hoc fulmen Habinnas rogare coepit.* 101.1: *intremui post hoc fulmen attonitus* (thunderstruck after this thunderbolt, of great surprise and fear).

FULMINATUS. Struck by a thunderbolt.

Of great astonishment. 80.7: *fulminatus hac pronuntiatione, sic ut eram, sine gladio in lectulum decidi.*

HIEMPS. Winter.

Of age as the destroyer of the hair. 109.9: *quod solum formae decus est, cecidere capilli, vernantesque comas tristis abegit hiemps.*

ICTUS. Struck by a thunderbolt.

Of being astonished. 100.5: *uterque nostrum tam inexpectato ictus sono amiserat sanguinem.*

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IMBER. Rain-storm.

Of excessive tears. 17.3: *ut ergo tam ambitiosus detumuit imber, retexit superbum pallio caput.*

INTONUIT. Thundering.

Of the loud noise made by a horn-player, "thundered away." 78.6: *unus praecipue servus libitinarii illius, qui inter hos honestissimus erat, tam valde intonuit, ut totam concitaret viciniam.*

LUNA. Moon coming from behind the clouds.

Of the brightness of the face of a woman. 127.1: *delectata illa risit tam blandum, ut videretur mihi plenum os extra nubem luna proferre.*

NIMBO. Wall contending with a rain-cloud.

Of much chalk mingled with much sweat on the face. 23.5: *inter rugas malarum tantum erat cretae, ut putares detectum parietem nimbo laborare.*

NUBE. Sooty cloud.

Of a black face. 108.2: *et liquefactum per totum os atramentum omnia scilicet lineamenta fuliginea nube confudit.*

PROCELLAM. Storm.

Of a commotion at dinner. 26.8: *itaque cum maesti deliberaremus quonam genere praesentem evitaremus procellam, unus servus Agamemnonis interpellavit.*

SIDERE. Pestilential star.

Of some bad influence on literature. 2.7: *nuper ventosa istaec et enormis loquacitas Athenas ex Asia commigravit animosque iuvenum ad magna surgentes veluti pestilenti quodam sidere instituit.*

TROPICA. Turning back of the sun.

Of change in artistic taste. 88.2: *pecuniae cupiditas haec tropica instituit.*

TONITRU. Thunder.

Of the startling news of Caesar's approach. 123.212: *Fama volat summique petit iuga celsa Palati atque hoc Romano tonitru ferit omnia signa.*

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VENTOSA. Full of wind.

Of bombastic style, continued in *afflavit* (puffed up the minds). 2.7 (s. v. *sidere*). 137.10: *nec me fallebat inanes scilicet ac sine medulla ventosas nuces in summo umore consistere* (of light and empty nuts).

VERNANTES. Springlike.

Of abundant hair. 109.9 (s. v. *hiemps*).

6. Water and the Sea.

AESTU. Surging of the sea.

Of an abundance of words in a poem. 6.1: *et dum in hoc dictorum aestu in hortis incedo, ingens scholasticorum turba in porticum venit.*

AQUAM. Dashing water into the mouth.

Of doing the most trivial thing. 67.2: *nisi argentum composuerit, nisi reliquias pueris diviserit, aquam in os suum non coniciet* (cf. 42.5 in a literal sense).

BIBERINT. Drinking.

Of scratches on the face absorbing ink. 106.1: *o te feminam simplicem, tanquam vulnera ferro praeparata litteras biberint.* 120.98: *ex quo Sullanus bibit ensis* (sword drinking blood).

CALDUM. Making hot water (passing urine) and drinking cold water.

Of its being hard to make the income meet the expense account, owing to the extravagance of women. 67.10: *mulieres si non essent, omnia pro luto; nunc hoc est caldum meiere et frigidum potare.*

DEFUNDES. Flooding with water.

Of improving diction. 5.21 and 22: *sic flumine largo plenus Pierio defundes pectore verba.*

DEMERSI. Submerged with water.

Of being overcome with wine and lust. 88.6: *at nos vino scortisque demersi ne paratas quidem artes audemus cognoscere.*

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DIFFUSI. Pouring out in different directions.

Of excessive laughter. 10.3: *itaque ex turpissima lite in risum diffusi pacatius ad reliqua secessimus.*

EFFUSA. Pouring forth of confined water.

Of breaking out into laughter. 18.7: *complosis deinde manibus in tantum repente risum effusa est, ut timeremus.* 58.1: *post hoc dictum Giton, qui ad pedes stabat, risum iam diu compressum etiam indecenter effudit.*

ENATAVI. Swimming out.

Of getting out of a difficult situation. 57.10: *tamen—genio illius gratias—enatavi* (cf. Cic. Tusc. 5.31.87).

FONTEM. Drinking of the fountain of Homer.

Of imbibing his spirit. 5.12: *Maeoniumque bibat felici pectore fontem.* 88.7: *quis unquam venit in templum et votum fecit, si ad eloquentiam pervenisset? quis, si philosphiae fontem attigisset?* (fountain of philosophy).

FLUMINE. River of water.

Of an abundance of the Homeric spirit. 5.21 (s. v. *defundes* and *inundamur*).

FLUCTUM. Wave of the sea.

Of disorder of the whole body. 47.6: *credite mihi, anathymiasis in cerebrum it et in toto corpore fluctum facit.*

FLUENT. Flowing of water.

Of excess in lust, mixed metaphor. 126.18: *tempta modo tangere corpus, iam tua flammifero membra calore fluent.*

GURGITE. Whirlpool.

Of great misfortune. 119.51 and 52: *praeterea gemino deprensam gurgite plebem faenoris illuvies ususque exederat aeris.*

HAURIRET. Fire swallowing or drinking.

Of destroying a person. 98.9: *utinam me solum inimicus ignis hauriret.*

ILLUVIES. Overflow of water.

Of excessive interest, mixed metaphor with *exederat.* 119.52 (s. v. *gurgite*).

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INGURGITATA. Flooded with wine.

Of being drunk. 79.6: *anus enim ipsa inter diversitores diutius ingurgitata ne ignem quidem admotum sensisset.* 86.3: *totoque corpore citra summam voluptatem me ingurgitavi* (flooding with water, of excessive indulgence in lust).

INUNDAMUR. Deluge of water.

Of excesive drinking of wine. 21.6: *et gustatione mirifica initiati vino etiam Falerno inundamur.* 101.3: *inundatus hac Eumolpus invidia iurat per deos deasque se neque scire quid acciderit* (of being overcome in mind). 113.9: *inundavere pectus lacrimae dolore paratae* (of copious tears). 118.3: *neque concipere aut edere partum mens potest nisi ingenti flumine litterarum inundata* (of filling the mind with literature).

LAVAT. Hand washes hand.

Help brings help. 45.13: *computa, et tibi plus do quam accepi. manus manum lavat.*

LIQUESCIT. Turning to a fluid.

Of the loss of courage at the idea of taking a bath. 42.2: *aqua dentes habet, et cor nostrum cotidie liquescit* (cf. Cic. Tusc. 2.22.52).

LOTIUM. Not worth his urine.

Of no account. 57.3: *larifuga nescio quis, nocturnus, qui non valet lotium suum.*

NATAT. Floating on the sea.

Of the uncertainty of life. 115.10: *en homo quemadmodum natat.*

NAUFRAGIUM. Shipwreck.

Of the trials of life. 115.17: *si bene calculum ponas, ubique naufragium est.*

PERFUNDIMUS. Pouring water on the face.

Of shedding blood, 120.96 and 97: *iam pridem nullo perfundimus ora cruore, nec mea Tisiphone sitientis perluit artus.*

PERLUIT. Bathing thirsty limbs.

Of fury getting vengeance. 120.97 (s. v. *perfundimus*).

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PONTUM. The sea.

Of anger, as well as literal meaning, continued in *gurgitibus* and *fluctus*. 108.14: *ne vincite pontum gurgitibusque feris alios imponite fluctus* (do not overcome the sea and then stir up other waves in the cruel troubled waters).

PRAELABITUR. Gliding of a river.

Of anger's not affecting the learned, mixed metaphor with *obsidet*. 99.3: (*ira*) *feras quidem mentes obsidet, eruditas praelabitur*.

PROFLUEBANT. Flowing of a brook.

Of profuse perspiration, also in *rivi*. 23.5: *profluebant per frontem sudantis acaciae rivi*.

TRANSFUDIMUS. Transferring water from one vessel to another.

Of absolute surrender of lustful lives in sexual intercourse. 79.8: *haesimus calentes et transfudimus hinc et hinc labellis errantes animas*.

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III. EXPRESSIONS OF MOTION

ABICIET. Throwing away.

Of giving up life, dying. 74.2: *non sine causa hic bucinus signum dedit; nam aut incendium oportet fiat, aut aliquis in vicinia animam abiciet.*

AMBULANTEM. Walking badly.

Of the poor preservation (*fidem*) of garments. 12.1: *quarum fidem male ambulantem obscuritas temporis facillime tegeret.*

ARCESSENDOS. Summoning messengers.

Of collecting one's thoughts. 115.20: *Eumolpus autem dum epigramma mortuo facit, oculos ad arcessendos sensus longius mittit.*

CIRCUITU. Roundabout journey.

Of a long procedure by law. 13.4: *negavi circuitu agendum, sed plane iure civili dimicandum.*

CLIVO LABORARE. Toiling up a hill.

Of approaching the climax of a dinner. 47.8: *nec adhuc sciebamus nos in medio lautitiarum, quod aiunt, clivo laborare* (cf. Ov. Heroid. 20.41; Sen. Ep. 31.4).

COLLIDENT. Causing to strike together.

Of causing persons to quarrel. 10.5: *alioqui mille causae quotidie nos collident.*

COMMIGRAVIT. Moving with one's effects.

Of the introduction of a new kind of oratory. 2.7: *nuper ventosa istaec et enormis loquacitas Athenas ex Asia commigravit animosque iuvenum ad magna surgentes veluti pestilenti sidere afflavit.*

CONFUGERAT. Taking flight.

Of the inactivity of *membrum virile*. 132.8: *namque illa metu frigidior rigente bruma confugerat in viscera mille operta rugis.*

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CONICIAS. Throwing in a well.

Of the uselessness of helping a woman. 42.7; *neminem nihil boni facere oportet; aeque est enim ac si in puteum concias.*

CONVELLERET. Pulling one's side.

Of calling for lustful connection. 130.8: *tanta erat placandi cura, ut timerem, ne latus meum frater convelleret.*

CORROTUNDAVI. Rounding off.

Of getting together a large sum of money, "a round sum". 76.8: *uno cursu centies sestertium corrotundavi.*

DISCUSSIT. Shaking out in different directions.

Of causing laughter to spread in a crowd. 15.1: *hinc Ascyltos bene risum discussit.* 73.5: *ergo ebrietate discussa* (of getting rid of drunkenness).

DISSILIO. Leaping apart.

Bursting open with good luck, of great prosperity. 75.9: *felicitate dissilio.*

EXCUTERE. Shaking out the folds of a garment to discover theft.

Of examining the cause. 88.1: *coepi aetates tabularum et quaedam argumenta mihi obscura simulque causam desidiae praesentis excutere.*

EXIRE. Going out of one's self.

Of getting beside one's self. 90.4: *ut quotiescumque coeperis a te exire, sanguinem tibi a capite mittam.*

EXSURGIT. Dignified rising.

Of rising to a climax in style. 2.6: *grandis et ut ita dictam pudica oratio non est maculosa nec turgida, sed naturali pulchritudine exsurgit.*

EXTENDIT. Spreading one's self against.

Of opposing successfully, "spread himself". 46.8: *modo, modo collo suo circumferebat onera venalia, nunc etiam adversus Norbanum se extendit.*

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EXTORQUERE. Wrenching something away.

Of violating chastity. 9.4: *tuus iste frater seu comes paulo ante in conductum accucurrit coepitque mihi velle pudorem extorquere.* 87.3: *irrepsi tamen et malè repugnanti gaudium extorsi* (of violating chastity). 35.6: *atque ipse etiam taeterrima voce de Laserpiciario mimo canticum extorsit* (of reciting a poem badly).

FUGI. Fleeing to.

Of using words. 132.8: *ad verba, magis quae poterant nocere, fugi.*

LABEREMUR. Falling.

Of a person going to sleep. 21 7: *cum laberemur in somnum.* 22.1: *cum Ascyltos gravatus tot malis in somnum laberetur* (same phrase).

LEVATUM. Lifted by the chin.

Of prosperity in business, holding a high head. 29.5: *in deficiente vero iam porticu levatum mento in tribunal excelsum Mercurius rapiebat.*

MOLUIT. Grinding of a mill.

Of intercourse of two men. 23.5: *super inguina mea diu multumque frustra moluit* (ground away).

PERCUSSIT. Piercing.

Of the effect of sound upon the ears. 68.5: *nullus sonus unquam acidior percussit aures meas.*

PRAECIPITANDUS. Hurling a body.

Of the movement of the mind in writing history. 118.6 (s. v. *ambages,* Travel).

REFUGIENDUM. Fleeing from.

Of avoiding bad diction. 118.4: *refugiendum est ab omni verborum, ut ita dicam, vilitate et sumendae voces a plebe semotae.*

SEMOTAE. Far removed.

Of being different from. 118.4 (s. v. *refugiendum*).

SPISSARET. Making thick.

Of moving more rapidly in sexual intercourse. 140.9: *clara Eumolpus voce exhortabatur Coraca, ut spissaret officium.*

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SURGENTES. Climbing a height.

Of the mind rising to great things. 2.7 (s. v. *commigravit*).

SUSTULIT. Lifting the chin.

Of becoming prosperous after misfortune. 43.4: *et quod illius mentum sustulit, hereditatem accepit.* 91.7: *postquam se amari sensit, supercilium altius sustulit* (lifting the brow, of assuming a haughty air).

TRANSISSE. Crossing over.

Of changing friendship to a tie of blood. 80.6: *ego qui vetustissimam consuetudinem putabam in sanguinis pignus transisse, nihil metui.*

TRUDITUR. Pushing or driving.

Of the progress of life, life is trudged along. 45.2: *quod hodie non est, cras erit: sic vita truditur* (cf. Hor. C. 2.18.15).

UNDE. Whence, as a noun.

Of having money, similar to our "wherewithal". 45.6: *et habet unde.*

VIBRABANT. Vibrating of bodies.

Of the interchange of stories, moving around. 47.1: *eius modi fabulae vibrabant, cum Trimalchio intravit.*

VOLABANT. Flying.

Of passing wine around. 137.13: *volabant inter haec potiones meracae.*

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IV. PROPER NAMES

ASIADIS. Something of the Asiatic in him.
Of a man's flowery style of speech. 44.9: *puto eum nescio quid Asiadis habuisse.*

ACHILLES. Achilles, the man of strength.
Of a man in the strength of his lust. 129.1: *funerata est illa pars corporis, qua quondam Achilles eram.*

BROMIUM, ETC. A series of names of Bacchus, the free god.
Of a slave who acts with great freedom. 41.6ff: *puer speciosus, vitibus hederisque redimitus, modo Bromium, interdum Lyaeum Euhiumque confessus, calathisco uvas circumtulit.* 41.7: *Dionyse, liber esto.* 41.8: *non negabitis me habere Liberum patrem.*

CAPPADOCEM. Recognizing the Cappadocian in one.
Of his good qualities, since the Cappadocians were strong and trusty slaves. 69.2: *adcognosco Cappadocem: nihil sibi defraudit, et mehercules laudo illum* (cf. 63.5 in a literal sense).

CASSANDRA. Booted Cassandra, the discredited prophetess.
As a term of abuse for a wife. 74.14: *ita genium meum propitium habeam, curabo, domata sit Cassandra caligaria.*

CHIAM. Living the Chian life.
Of being gay, since the Chians were fast livers. 63.3: *nam a puero vitam Chiam gessi.*

CORINTHIA. A waiter of Corinthian bronze.
Of one made by a man named Corinthus, a series of word plays on the man and the city. 50.1ff: *poculumque in lance accepit Corinthia.* 50.2: *solus sum qui vera Corinthea habeam.* 50.4: *et forsitan quaeris, quare solus Corinthea vera possideam: quia scilicet aerarius, a quo emo, Corinthus vocatur. quid est autem Corintheum, nisi quis Corinthum habet?*

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CYCLOPS. Cyclops and archpirate.

Of Lichas, the owner of the ship. 101.5: *hic est Cyclops ille et archipirata, cui vecturam debemus.* 101.7: *fingite nos antrum Cyclopis intrasse* (of getting into the power of Lichas, the captain).

DAEDALUS. The clever builder of the labyrinth of Crete.

Of a clever and talented slave. 70.2: *et ideo ingenio meo impositum est illi nomen bellissimum; nam Daedalus vocatur.*

DANAEN. Taking Danae as a wife.

Of securing a rich wife by the power of money, allusion to Jupiter and the golden shower. 137.9: *uxorem ducat Danaen ipsumque licebit Acrisium iubeat credere quod Danaen.*

DELIACI. Cut by the hand of a Delian, castrated.

Of men with no manly vigor, since the Delians were famous for capons. 23.3: *huc huc cito convenite nunc . . . molles, veteres, Deliaci manu recisi.*

DEMOSTHENIS. The weapons of Demosthenes.

Of the practice in oratory. 5. line 12ff: *Maeoniumque bibat felici pectore fontem. mox et Socratico plenus grege mittat habenas liber et ingentis quatiat Demosthenis arma.*

GANYMEDEM. Ganymedes, the cupbearer of Jupiter.

Of Giton, who serves a meal well. 92.3: *laudo Ganymedem.*

HANNIBAL. Hannibal sailing with them.

Of some great danger, allusion to alarm caused by Hannibal's invasion of Italy, 101.4: *aut quis Hannibal nobiscum navigat?*

LABYRINTHO. Labyrinth of Crete.

Of a difficult situation. 73.1: *quid faciamus homines miserrimi et novi generis labyrintho inclusi?*

MAECENATIANUS. The name that Trimalchio would take as a freedman, if his owner had been named Maecenas.

A reference to the famous Maecenas to show the importance of Trimalchio. 71.12: *C. Pompeius Trimalchio Maecenatianus hic requiescit.*

MAEONIUM. Homeric.

For epic poetry. 5.12 (s. v. *Demosthenis*).

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MENIAS. A coined word, based on the story told by Menenius of the belly and limbs, a fable.

Of foolish things in general. 58.7: *non didici geometrias, critica et alogias menias, sed lapidarias litteras scio.*

PENTHIACUM. Coined word, based on the story of the tearing to pieces of Pentheus by his mother and sisters.

Of meat cut to pieces, a country dish. 47.10: *gallum enim gallinaceum, penthiacum et eiusmodi nenias rustici faciunt: mei coci etiam vitulos aeno coctos solent facere.*

SIRENUM. Home of the Sirens.

Of Italy. 5.11: *Sirenumve domus (ridet), det primos versibus annos.*

SOCRATICO. Of Socrates.

Of philosophy in general. 5.13 (s. v. *Demosthenis*).

SPARTANA. Spartan.

Of enduring the lash with boldness, referring to the hardiness of the Spartans. 105.5: *et ego quidem tres plagas Spartana nobilitate concoxi.*

THEBANUM. The Theban pair, Eteocles and Polynices.

Of the contest of Encolpius and Ascyltos over Giton. 80.3: *petebatque suppliciter, ne Thebanum par humilis taberna spectaret.*

ULIXES. Ulysses.

Of Trimalchio and his shrewdness. 39.3: *me putatis illa cena esse contentum, quam in theca repositorii videratis? "sic notus Ulixes?".* 98.5: *remota etiam culcita videt Ulixem, cui vel esuriens Cyclops parcere potuisset* (escape of Ulysses from the cave of the Cyclops, of Giton being tied under a bed to escape the detection of Eumolpus). 105.10: *miretur nunc aliquis Ulixis nutricem post vicesimum annum cicatricem invenisse originis indicem, cum homo prudentissimus confusis omnibus corporis orisque lineamentis ad unicum fugitivi argumentum (membrum virile) tam docte pervenerit* (Eumolpus being recognized by his *membrum virile* is cited as another case of Ulysses being recognized by his scar).

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V. MISCELLANEOUS AND UNCERTAIN

ADULTI. Grown up.

Of the sun in his zenith. 122.148: *non solis adulti mansuescit radiis.*

ASCIAM. Sticking an axe in the leg.

Of the trouble brought on by marriage. 74.16: *ipse mihi asciam in crus impegi.*

AUDACIAM. Boldness.

Of one's self. 102.6: *quod an fieri possit, interrogate audaciam tuam.*

BARBAM AUREAM. Having golden beard like the gods.

Of having great power. 58.6: *aut ego non me novi, aut non deridebis, licet barbam auream habeas.*

CAENO. Rome sunk in the mud.

Of her degredation. 119.58: *hoc mersam caeno Romam.*

CARNARIUM. Slaughter-house.

Of the arena in a gladiatorial contest. 45.6: *ferrum optimum daturus est, sine fuga, carnarium in medio.*

CLAVO. Secure fastening of a door.

Of fixedness of purpose. 75.7: *quod semel destinavi, clavo tabulari fixum est.*

CODEX. Block of wood.

Of a woman, "blockhead". 74.13: *at inflat se tanquam rana, et in sinum suum non spuit, codex, non mulier.*

CONARI. Make any attempt.

Of sexual intercourse, "try a little". 19.4: *tres enim erant mulierculae, si quid vellent conari, infirmissimae.*

CONSPUIT. Spitting.

Of giving kisses. 23.4: *immundissimo me basio conspuit.*

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CONTERO. Wearing away.

Of much kissing. 91.4: *et perfusum os lacrimis vultu meo contero.*

CONTUMACEM. Stubborn.

Of inactive *membrum virile.* 132.9: *erectus igitur in cubitum hac fere oratione contumacem vexavi.*

CORONATUM. Crowned with a cup.

Of wine drunk after a meat course at dinner. 66.2: *habuimus tamen in primo porcum poculo coronatum.*

DETERSIT. Wiping clean.

Of clearing up the mind. 88.4: *ter elleboro animum detersit.*

DISCORDIA. Discord.

Of a contentious man. 43.3: *durae buccae fuit, linguosus, discordia, non homo.*

EXPERTAM. Having tried a man.

Of sexual intercourse. 127.1: *si non fastidis feminam ornatam et hoc primum anno virum expertam, concilio tibi, o iuvenis, sororem.*

FULCIPEDIA. Propfoot, or a high shoe.

Of Fortunata who has to lean on Trimalchio, or it may mean a high stepper and so haughty. 75.5: *sed Fortuna vetat. ita tibi videtur, fulcipedia?*

INVENIUNT. The doctors do not find themselves.

Do not know their business, "do not know where they are at". 47.2: *nec medici se inveniunt.*

LACINIAM. Corner of a *membrum virile* charm.

Of a man whose *membrum virile* was so large that one would have thought that the man himself was only a corner of the charm. 92.9: *habebat enim inguinum pondus tam grande ut ipsum hominem laciniam fascini crederes.*

LORUM. Thong in water.

Of a man whose *membrum virile* is inactive. 134.9: *nunquam tu hominem tam infelicem vidisti: lorum in aqua, non inguina habet.*

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LATRO. Robber.

Of one who injures strangers. 107.11: *nam qui ignotos laedit, latro appellatur, qui amicos, paulo minus quam parricida.*

MANIOS. A praenomen related to *"mane"*, morning, early risers.

Of clever men, "sooners". 45.7: *iam Manios aliquot habet.*

OFFICIOSAM. Hand ready for service.

In an obscene sense. 105.9: *sed continuo ad inguina mea luminibus deflexis movit officiosam manum.*

OPERAM ET SUDOREM. Losing pains and sweat.

Of failing to accomplish one's purpose in sexual intercourse. 134.2: *tanquam caballus in clivo, et operam et sudorem perdidisti.*

PARRICIDA. Murderer.

Of one who injures his friends. 107.11 (s. v. *latro*).

PRAECEPTOR. Teacher.

Of the senate. 88.9: *ipse senatus, recti bonique praeceptor, mille pondo auri Capitolio promittere solet.*

PURGAMENTUM. Filth.

Of a man, "scum of the earth". 74.9: *male dicere Trimalchioni coepit et purgamentum dedecusque praedicare.*

QUADRANTEM. Ready to pick up a quarter of an as from a dung heap with the teeth.

Of doing any thing to get money. 43.1: *ab asse crevit et paratus fuit quadrantem de stercore mordicus tollere.*

ROBUSTAM. Strong.

Of real gratification in lust. 127.10: *in hoc gramine pariter compositi mille osculis lusimus, quaerentes voluptatem robustam.*

SCOPULUS. Crag of the pirates.

Of Pompey who broke up their business. 123.240: *et piratarum scopulus, modo quem ter ovantem Iuppiter horruerat.*

SPUIT. Spitting upon one's own bosom.

Of attending to one's own business. 74.13 (s. v. *codex*).

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SUDAVIT . . . EXPUIT. Sweating and spitting.

Of making great effort in speaking when one has nothing to say. 44.9: *cum ageret porro in foro, sic illius vox crescebat tanquam tuba. nec sudavit unquam nec expuit.*

TULISSE. Putting up with one's self.

Of a person's age. 43.7: *et quot putas illum annos secum tulisse?*

VERMES. Maggots growing in decayed flesh.

Of certain conditions bringing about quarrels. 57.3: *non mehercules soleo cito fervere, sed in molle carne vermes nascuntur.*

VITREA. Broken glass.

Of worthless opinions. 10.1: *an videlicet audirem sententias, id est vitrea fracta et somniorum interpretamenta?*

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VI. OBSERVATIONS AND CONCLUSIONS

Whatever may be the origin of figurative language, it seems to be universally true that the speech of persons in the lower walks of life is richest in the use of figures. Figures with the cultured are an ornament of speech and are often used with a view to securing greater beauty, elegance, and force of style; with the unlettered, however, figures spring forth naturally and spontaneously, and are often unusual and telling in effect. Such persons realize that they are speaking in language other than literal, but there is no apparent effort on their part. Some unlettered persons speak almost entirely in figures. This habit may well arise from lack of wide vocabulary, and accordingly few words have to express many thoughts. The figurative language of the old-time Southern negro is a good example of the foregoing principles. Many of the negroes rarely employ literal speech. Their expressions are so striking and unusual that frequently even persons who have lived with them from childhood do not understand their meaning; and to persons who do not know the negroes, their manner of speech is ridiculous and almost a foreign language. On a summer day, a friend of the writer walked into a field where negroes were at work. One of them remarked, "Boss, we's sholy got a new ingineer today". My friend did not know the meaning of the remark, although he had been with the race from childhood. On asking, he found that the negro was referring to the excessive heat of the sun and to the fact that a new engineer keeps his engine hotter and burns more coal than an experienced one. A negro in a Virginia town, who had lost his arm in a railroad accident, went to the authorities in Richmond to ask for the position of watchman. Being unable to understand his figurative language and misplaced words, they told the gentleman who had come to intercede for the negro to take that fool away from there and they would give him anything he wanted. He was appointed. The negro always seems surprised that his language is not understood, and after explaining his meaning by another figure, it may be, he will add with a smile, "White folks don't know much no how". Sailors, too,

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speak largely in figures that pertain to the sea. Railroad men use railroad terms to express their thoughts on other subjects, as in Burdette's "Brakeman at Church", in which denominational beliefs are put into railroad language. Often a man's sphere of labor may be determined from the language which he employs.

Petronius well illustrates the frequent use of figures among the humble people. While some of his characters are men of some education, if we judge from the language which Petronius puts into their mouths, yet for the most part they are men of lowly origin, and many belong to the most vulgar element of that time. Accordingly we find in Petronius many crude and original figures; in some passages there is a continuous stream of metaphors, at once the drollest and the most striking in Roman literature.

In the study of metaphorical expressions, the question arises as to what extent the common metaphors of Roman literature were felt as figures by the Romans, since many in common use must have been employed without any thought of the underlying figure. Especially is this true, it seems to me, among the best Latin writers. But in a work like that of Petronius, the conversational style and the character of the participants in the crude discussions, besides the subject matter of their conversations, lead to the conclusion that many metaphors have their full force in Petronius, while with the writers on more refined subjects, they would not be felt as figures by the writer or reader.

Again many words seem to be used as slang terms, so common among the lower classes everywhere. The influence of these droll terms, most of which are metaphors or word plays, would in my opinion bring to the mind of the reader the metaphorical meaning of the common metaphors used in connection with them, although they may have lost force in the best style.

In certain cases, a word that is very commonly used in the figurative sense, so that the metaphor would not be usually felt, has some closely related word or words in connection with it that suggest that the figure still has its original value. A few examples illustrative of the point are: 5.21. *defundes* with *flumine;* 91.6. *vulnus* with *cicatrix;* 99.3. *considit* with *obsidet;* 101.1. *attonitus* with *fulmen;*

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103.5. *exonerabat* with *gravem;* 118.3. *inundata* with *flumine;* 119.32. *esurit* with *gula;* 121.106. *exurit* with *flamma;* 139.4. *extinxeris* with *ignem;* and many others. If these examples mean anything at all, they show that some of the common metaphors had such force, unintentionally, it may be, in the mind of the writer that they demanded the additional word or words to give full expression to the thought. We may fairly infer also from these examples that many metaphors in common use were felt as figures, in Petronius at least, though no additional word was used to suggest it.

Again if a common metaphor occurs among a group of figures from several different spheres, it is very probable that it would be felt along with the rest. There are many examples; two are given to show what is meant: 57.1. *excanduit;* 58.1. *effudit.* Chapters 57 and 58 are made up of slang, bold figures, and abusive language, all of which would tend to enliven any deadness in such common metaphors as the two selected.

It must be noted that there is an air of pretence throughout the Satires, men in the lower walks of life posing as those of higher rank, and this fact leads one to expect much figurative language in their conscious attempt to appear as people of quality. The negro never uses so many figures as when he is putting on airs and posing as "quality". This may account for the coinage by Petronius of so many words, in which we find so many striking metaphors. Such an atmosphere also tends to give old figures their full force. In all of this the cleverness of Petronius is clearly seen.

Even in the Latin of the best writers, many of the ordinary figures must have been felt as such by the Romans, if we may judge the Latin by our own language. One illustration will show my meaning. When we speak of "burning words", there seems to me to be a flashlight picture, so to speak, of an actual "burning" before the transfer of the idea to "words". We have of course many dead metaphors, but many of the so-called dead ones are, in my opinion, very lively corpses. While the figures may not be prominent in our minds, both the speaker and the listener feel, in an obscure way, it may be, the original force of the words, and the figure becomes prominent in our minds the moment our attention is called to it in any way. May

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we not with a degree of certainty class the ancients with ourselves in this respect? Some of the most beautiful and striking passages in Roman literature, and in the Greek as well, would lose much of their force, if we supposed that the Greeks and Romans no longer had an appreciation of a figurative expression as such, just because it happened to be very commonly used. Can we imagine that a Greek would often fail to feel the force of a figure referring to the sea, the race-course or the athletic contests? With equal certainty we may conclude that the Romans felt the figures referring to warfare, the gladiatorial contests, and forensic proceedings. Petronius exemplifies this by many striking metaphors. Especially noticeable are those of warfare and gladiatorial contests, used in an obscene sense. In some cases the use of three or four words leaves no doubt that Petroniuus had the figure in mind.

With the foregoing points in mind, some metaphors have been enumerated which in other surroundings might not be felt as figures. Most of them however are so forceful and striking that they leave no doubt in the reader's mind that, while spoken with a naturalness that is characteristic of the common folk, they have a force and a drollness that only such people can give to such language.

Sometimes the language and figures of an author are of a nature that we may judge of his surroundings and those of his characters with some degree of accuracy. Such conclusions however are often very treacherous. After careful study, the writer can see nothing positive in the metaphors of Petronius that will strengthen the generally accepted view that the author of the romance is the Petronius of Nero's time, or that will throw light on the mooted questions of the time and place of the scenes depicted in the Satirae. Indeed Petronius indentifies himself so completely with his characters that one may hardly hope to reach any definite conclusions along this line.

The range of metaphorical usage in Petronius is quite wide. Other figures are more limited in scope. Some of the most forceful metaphors are taken from warfare, the gladiatorial contests, and heat and cold. Many of the metaphors are rare, and some are found only in Petronius.

It is quite noticeable that the latter part of the romance is more

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obscene than the first part, and that the figures, as a rule, are less curious and striking. For this fact no definite explanation can be offered by the writer. The lack of figures may be due to the absence of Trimalchio and his crowd from this part of the work, for their speech is richest in crude and unusual metaphors. But this portion of Petronius is so fragmentary that it is difficult and unsatisfactory to study from any point of view.

One can easily see in the foregoing pages close resemblances to many of our English expressions. The vulgar way of putting ideas which we call slang has a marked similarity to many of the terms in Petronius. Many of these expressions do not occur outside of Petronius. They may have been current among the lower classes in conversation, but they do not appear in literature; we have, however, very little of the language of the vulgar element outside of the plays of Plautus. If the lower classes of the Romans were like our lower classes in the use of slang, we may conclude with a degree of certainty that there is much slang in the Satirae, and that Petronius, as a student of human nature, purposely put such words into the mouths of his characters. Because of this similarity of human nature, we today recognize the crude and unexpected turns that many of the slang terms take, and we laugh just as heartily at the rare and racy jokes, as the readers of Petronius did in the days of long ago. Many of the phrases have so modern a ring that one can hardly believe that up-to-date slang terms were used by the Romans centuries ago.

In conclusion, this medley of stories so cleverly told impresses one as the adventures of a Baron Munchausen. Much of it is purposely exaggerated for effect. A good story which no one is expected to believe must be thus exaggerated, so that persons with a sense of humor listen and smile and are entertained, knowing that there is no truth in it. Much of the romance is obscene in the extreme, but not more disgustingly so than many of the Canterbury Tales.

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